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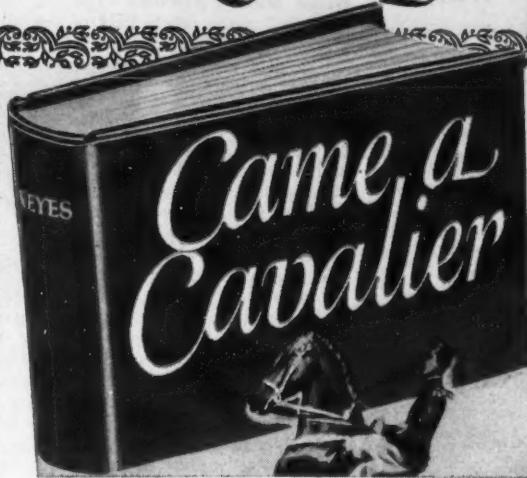
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VOL. 71

# CHRISTIAN HERALD

NO. 3

**OUR PLATFORM:** Christian Herald is a family magazine for all denominations, dedicated to this platform: To advance the cause of Evangelical Christianity; to serve the needy at home and abroad; to achieve temperance through education; to champion religious, social and economic tolerance; to make Church unity a reality; to labor for a just and lasting peace; to work with all who seek a Christlike world.

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FRONTISPICE: Kindergarten Choir, Wesleyan Memorial Church, Chattanooga.—RNS

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## Among Those Present...

**Hope Dahle Jordan** (*The Big Snow*, page 21) is the lovely lady of the photograph reproduced herewith. She writes, "I am so glad to learn that 'The Big Snow' is to run . . . now I can tell my 92-year-old grandmother whose habit of showing appreciation for favorite radio programs by buying products she does not want, gave me the idea." Born and educated in Wisconsin, she worked for an advertising agency in New York. After countless business transfers and homes in most of the nation's big cities, she, her husband and their two children are now settled in Wisconsin, "for good, we hope." Mrs. Jordan has had short stories published in a variety of magazines and is now finishing a novel.



**Norman Vincent Peale** (*Don't Keep Your Troubles to Yourself*, page 25) is the dynamic and very popular pastor of

New York's Marble Collegiate Church. Engaged in a multitude of activities, he is also an outstanding lecturer and writer. His books, "The Art of Living," "You Can Win" and "Faith is the Answer" (he was co-author of this one)

invariably land on best-seller lists. His new volume, "A Guide to Confident Living," to be published by Prentice-Hall, Inc., on March 1, is already, two months before publication as we write this, a sure best-seller candidate having sold upwards of 10,000 copies. The present article is a condensation of a chapter in the new book, a review of which appears on page 52.

**Harold Garnet Black** (*If This Book Had Never Been*, page 51) is a teacher of English at George Pepperdine College, Los Angeles.

He boasts a *Mayflower* ancestry and Harvard training. He has taught at schools on both the East and West Coasts, yet has kept his pen busy withal. His articles have been published in numerous religious, educational and other periodicals, besides which he has authored a number of books. "The Upward Look," "The Prodigal Returns," and "Broken Pillars" are religious, "The True Woodrow Wilson" is a biography. The present article is a condensation of one of the chapters of his recently completed manuscript dealing with the Bible and called "The Great English Classic."



**Alfred P. Haake** (*The American Way is the Christian Way*, page 27) is a widely known economist, industrial consultant, lecturer and writer. He says, "I am deeply interested in the problems of our social, economic and political life . . . the real answer lies in our basic religious beliefs." Dr. Haake interviewed a thousand ministers in 1945 to gain an understanding of their views on economics. He is now writing a book striving to answer the questions which puzzle ministers on this aspect of living.



**Frederick G. Brownell and Frederic Sonderman, Jr.** (*Caution: Swindlers at Work*, page 19) separately devoted weeks of research to produce this revealing and hard-hitting piece. It is bound to be quoted widely; *Reader's Digest* has already spoken for reprint rights.

"Fritz" Brownell says he failed three times as a publisher before he gave up battering his head against the wall and decided to be a writer. He is now on the staff of *The American Magazine* and enjoys sitting at the typewriter while someone else worries about the publishing problems e.g. arguing with the printer, pacifying irate subscribers who didn't receive the February issue, meeting the Friday payroll.

"I have one wife, Florence," continues Brownell, "who is a poet, one son Graham, a budding cartoonist. We live in Port Chester, N. Y. in a house crammed with dictionaries, comic strips, seed catalogs and hybrid amaryllis. About this time of the year the dining room becomes a nursery for a multitude of infant *cobaea scandens* and *vinca rosea*, while the family takes its meals in the kitchen."

Sonderman, a Harvard man, was stationed in Berlin as a correspondent for the McClure Newspaper Syndicate from 1932 until the Anschluss in 1938. He watched the development of the German army at first hand and reported what he saw. Later he became a roving editor of *The Reader's Digest*. He was accredited to the Navy during the war and reported the Navy's role in the Normandy invasion.

**John J. McCloskey** (*Captain McCloskey's Post-War Mission*, page 33) is the hero of a self-appointed task that is noble, inspiring, spiritual. Author Thomas M. Johnson tells the dramatic story in this issue. Capt. McCloskey set out to visit the parents of the boys under his command who were killed in action; he felt the mothers and fathers would want to know how their sons died. That he was right is proved by the profound gratitude of a half a hundred parents throughout the country. Now 28, McCloskey is married and has a job. There are still a few names not checked off in his little black book, but they will be before very long, says the captain.



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## OUR READERS Ask . . . DR. POLING ANSWERS

- *What do you think about taking small babies to church on Sunday morning? Isn't it a distraction for the congregation and preacher—and how can the children's parents themselves get any good out of the sermon?*

The question answers itself. I agree, but there should be a nursery in every church for babies and small children, for their parents should not be deprived of the morning service of worship.

- *Can one be a Christian and attend bazaars on Sunday?*

This question also includes other personal matters. Questions involving personal behavior of Christians are personal. They must be answered by each of us, as each of us receives or may receive the Holy Spirit's guidance. For me to judge another Christian is to merit Christ's judgment: "Judge not, that ye be not judged."

- *In your answer to a question you stated that Lazarus in the bosom of Abraham recognized the rich man and talked to him. My Bible reads that Abraham talked to the rich man, and not Lazarus at all. Am I correct, or do you know of another passage in the Scriptures?*

You are correct, and I do not know of another passage in the Scriptures! Of course, we may assume that Lazarus, from the bosom of Abraham, recognized the rich man, but certainly the Bible does make Abraham responsible for that immortal reply. Thank you, and my face is red!

- *I have been disturbed because of claims seriously made, first, that Jews control the gambling institutions, the liquor business and the moving-picture organizations of the country; and second, that the majority of the wealth of the United States is under Jewish control. May I have your statement on these matters?*

As of my knowledge, Jews and Jewish money do not control the major number of gambling institutions, the liquor business and the moving-picture organizations of the country. The moving-picture organizations, where Jews are very powerful, are divided equally between Gentiles and Jews, but a ma-

jority of all these organizations are financed by Gentile money. Not half—indeed, a comparatively small amount—of the total wealth of the United States is in Jewish hands or under Jewish control.

- *Since all Protestants believe in the open Bible, why don't they open it? Go into the sanctuary of almost any church and you will find hymn books, calendars, contribution envelopes, but few, if any, Bibles. Ours is abysmal ignorance of the Scriptures we adore. Should there not be Bibles in the racks of every church, and should not we have Bibles in a number of editions—modern language and the rest—available in the vestibule of every church?*

Yes. Yes to every suggestion included in this question. The letter accompanying it, written by the wife of a clergyman who did what his wife recommends to the rest of us, is an inspired bit of writing.

- *I have been told that a Protestant clergyman made the statement that no serviceman was a Christian. Would there be any justification for such a statement?*

If any Protestant clergyman made that statement, then I would seriously question his Christianity! I do not believe that a reputable clergyman in his right mind, Protestant or otherwise, would ever so state.

- *Speaking of unChristian employment such as tavern-keeping, etc., what about the man who pushes the button that electrocutes the criminal? Could a Christian do that?*

The man who pushes the button for an electrocution is the agent of the state. I would not have the job, but morally he is no more responsible than the humblest citizen, unless that particular citizen has gone on record against capital punishment.

- *Do Quakers regard Christ as the Son of God? Do they accept His Divinity? I have been told that they are Unitarian.*

Within the Quaker fellowship there are many theological viewpoints. Among Quakers I have found some of the most doctrinally conservative of all

Christians—those who ascribe to Jesus every attribute of the evangelical and extreme fundamentalist position. Also there are liberal Quakers and Unitarian Quakers.

- *How do you feel about having boys under Army generals after the miserable revelations in the case of General Meyers before the congressional committee in Washington?*

The general to whom this question refers is not an "army" man—just a civilian who got into the Army and whose life has put a shame upon it. There are people who get into churches, business and education and do the same thing.

- *I wish to take issue with your statement in the October issue: "I am a Christian Zionist who believes that Palestine should become, as promised, the Jewish state." Who made that promise and just how strong is its moral and spiritual binding?*

Immediately after World War I, King Feisal himself accepted the engagement with the Jews as of the Balfour Agreement, and more than 50 nations including Great Britain and the United States signed it. There are many documents bearing upon the tragic events in the effort to create a Jewish state in Palestine. Information on this subject may be obtained from the American Christian Palestine Committee, 41 East 42nd Street, New York City.

- *Do you believe that cremation is a sin? Will God forgive anyone for destroying the body which is the temple?*

Definitely I do not believe that cremation is a sin. I therefore do not believe that we need God's forgiveness for cremating a body. The body, which is the temple of the Holy Ghost, is destroyed by decay after the spirit leaves it. There are many devout Christians who believe that cremation is much worthier than burial. In Japan, for instance, all bodies are cremated and the ashes buried, and the Christian community in Japan follows this practice and obeys the law that enjoins it.

- *Why cannot communism be considered on its true merits? I do not know whether atheism is included in the platform, though we hear a lot about it from the accusers of communism.*

I think that in the United States communism has been considered on its merits for a good many years. No communist will deny that communism is atheistic. It is one of the first, if not the first, principles of the ideology. Just now the young communists in Russia are again making propaganda in support of this anti-God clause.

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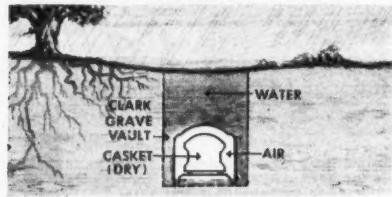
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## *A Gentleman in the Pew. Doctor!*

BY STEWART DOSS

THE Rev. James W. McClain, who as Dr. I. Q. awarded one million dollars for his candy company sponsor in mental quizzes he conducted for six years over a 136-station network, trudged along the highway north from Eastland, in Texas.

Occasionally he mopped his brow of sweat raised by the oppressive summer heat. The mesquite trees growing from the sandy land gave little suggestion of coolness. He halted as the noise of an automobile broke the stillness. The driver smiled and waved as he passed.

"I guess he thinks I'm taking a walk for my health," thought Father McClain.

He walked one-half mile past the junction of two highways, six miles from Eastland, and got a ride. Vested in the robes of an Episcopal priest, he was on his way to an appointment for a service at Breckenridge, twenty-eight miles north of Eastland. The walking and the hitch-hiking were not by choice. He simply had no car.

Later that summer the members of Father McClain's flock at St. Andrew's Episcopal Mission at Breckenridge and the Holy Trinity Church Mission at Eastland bought him a new car. They thought it undignified for a priest to hitch-hike. Their views became more positive after Father McClain, scorning convention, used a motorcycle for a week to conduct his and their business. They would have bought the car earlier but the small membership made the purchase a difficult task.

This 35-year-old priest who made \$500 weekly in radio, this entertainer who rode airplanes at choice and occupied expensive suites at



hotels, has impressed his flock as no ordinary cleric. In the Eastland mission there are only forty members. The other mission has less—twenty-one. But the mission at Breckenridge has a church building.

Members of both missions contribute \$200 monthly for Father McClain.

Approached recently to find out why this top man in radio would discontinue that activity to become a minister, Father McClain said hesitatingly, "I am no longer news. I have been asked that so many times."

At the rectory one mile from Eastland, the interview was held. There were diapers on the line in the yard. The house his congregation has provided is a simple, five-room frame structure. The cries of a child, Eileen, eight months old, sounded frequently. His two other children—Kathleen, 11, and Patricia, 5—played in the house. Their mother, the former Doris Worley of Dallas, watched them as Father McClain told his story.

His decision to enter the ministry?

"Oh," pondered 150-pound, five-foot, eight-inch Father McClain, "why, really, it is something that you just can't put your finger on. I decided five years ago, in 1942, to become a minister. I was in Greensboro, N. C., doing the show (the radio program was shifted around the country) and started taking confirmation instruction. I had been exposed to the Episcopal faith before. I had read Tolstoy's 'War and Peace.' I got to thinking. Then I started taking confirmation instruction. I don't know how much

(Continued on next page)

instruction I had received before I decided to become a minister.

"I was confirmed at St. Mark's in Louisville. I knew then for sure that I wanted to be a minister. Bishop Charles Clingman at Louisville told me to wait longer to determine if I really wanted to."

The priest relaxed in his chair, then his brow became furrowed as he said:

"You ask if I'm happy. Now happiness defined may mean one thing to one person and something else to another person. I can't say that I am happy. Now don't get me wrong or misunderstand me. I feel considerably more purposeful, if that is the word to use. I feel that I'm doing the work I am supposed to do. This business of happiness is a tricky thing."

"Happiness is kicked around a lot. There are a number of reasons why I can't say that I am happy in the true sense of the word. A minister is fighting against terrific odds. For one thing, secularism and indifference continually slap you in the face."

Father McClain shifted his position. He hadn't noticed it probably because of his busy schedule, but one of his shoes showed need of half-soleing. One of the things he is trying to impress upon his members is that this business of belonging to a church is a serious matter—requiring religious and financial commitments.

One of the first projects Father McClain is concerned about at Eastland is a new church for Holy Trinity Mission. At present, services are held in a theater.

"This church is necessary for the extension of Christ's Kingdom in Eastland County. The old members need additional study and all need a fuller devotional life."

He elaborated on why he was preaching: "I am doing what God intends for me to do. I don't want to imply that radio work isn't important. That isn't so. But when I was on the radio my life seemed to have lost its purpose. I was unreligious, a pagan."

The money he made in six years as Dr. I. Q.?

Father McClain said he spent \$5,000 to provide college endowment policies for his children, has spent \$10,000 on visual education equipment for his church, bought mimeographing equipment, a portable organ, a chalice and other equipment for the prospective church building at Eastland.

In addition, the priest continued, the Dr. I. Q. checks paid for his three years at Seabury-Western Seminary at Evanston, Ill., from which he was graduated this year.

Father Jim—as he is called by nearly everyone—delighted spectators at a recent rodeo by announcing the events. He is considered a celebrity in these parts, although nearly everyone admits he has approached his church position with humbleness.

THE END

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The Rev. Jacob Peltz

A courageous Hebrew Christian Missionary from Yugoslavia writes: "Please accept our sincerest thanks for the food and clothing packages. I myself and most of the remaining believers have suffered irreparable losses. Not only did we lose our homes, clothing and furniture, but all of us lost also our relatives, including husbands, brothers and children. Most of us now remain all alone. If we did not have the consolation of our Messiah, the Lord Jesus, we could not bear the weight of this life."

Nearly all of us went through concentration camps and prisons from which we came back with bodily injuries. This is why we beg you brothers and sisters in America to help us build again, for the poverty and deprivations of the war years sapped most of our strength. Anxiety for the daily needs takes most of my time, and if I were not so burdened with food worries I could much better attend to the mission work."

### Distress of Hebrew Christians in Germany

A veteran Hebrew Christian Missionary in Germany writes: "I have gathered some of the surviving Hebrew Christians. Many of them perished in concentration camps, but some of the wives and children survived. They are homeless and without anyone to care for them. We ourselves have lost everything. Please have pity upon us. Do not let us starve."

We receive similar heart-rending pleas from surviving Hebrew Christians in all parts of Europe. Never have we had such opportunity to feed the starving, clothe the naked, console the despairing in the Name of Christ. We earnestly plead for your prayers and help on behalf of suffering Israel.

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# Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

• Sunday, March 7th

"YE ARE WITNESSES"

ACTS 8:26-39

**C**AN the Ethiopian change his skin, or the leopard his spots?" Jeremiah asked that question long centuries before the meeting of Philip and the Ethiopian eunuch. The answer is "No!" Nor should he want to change them. But the Ethiopian can change his heart. That is the change God proposes to work in every man, whatever the color of his skin. When that change comes, the color makes no difference.

"The natural man is at enmity with God." He needs to be converted, changed, turned about to face the other way. That change came within the heart of the eunuch. He returned to his queen a new man. We may well believe the legend that he won his queen to his new-found Christ and was the father of Ethiopian Christianity. To this day Christianity is the prevailing religion of Ethiopia.

Deacon Philip was the witness who won the eunuch to Christ. He was a lay brother, not an apostle. He had not been specially called to preach, but to administer relief. The story of his call is written in Acts 6:1-6. Stephen was another of those called to be deacons. Stephen was not martyred because he was administering relief in Christ's name, but because he was witnessing Christ. Nothing is said of relief work by Philip. We can take for granted that it was so well administered complaints of favoritism were stilled. Instead, Philip's evangelistic work in Samaria is pictured as so successful that some of the apostles hurried there to help him in the harvest of souls.

Lay men and women are being rediscovered in the church of today. It is a discovery long past due. Whatever the special call to relief work, or to any other type of Christian service, to be a Christian is to be a witness for Christ. How many evangelists are there in your church? The answer ought to be: each member is an evangelist. The call to witness is not a special call to certain well-trained, well-qualified Christians. It is as broad as the invitation to come to Christ. There are no exceptions. If the grace of God has found me, I must become a finder of the lost. Limiting evangelism to a profession is the great tragedy of the church. It accounts for the fact that uncounted millions have never heard of Christ. It

also accounts for weakness and coldness within the church.

The eunuch was ready for Philip as they met on the desert-route from Jerusalem to Gaza. The same Holy Spirit that called Philip from his successful work in Samaria, was also at work in the eunuch's life. Before the eunuch left his home he had been turned toward Jerusalem by the reading of the Hebrew scriptures. Who led him to the scriptures? Who had translated the scriptures into the Greek so that he could read them? Those who had been used by God in directing him to the Light must remain unknown.

About us are influences that help to shape our spiritual life we may not recognize. God uses His own chosen means to direct us. This we know: the eunuch found his first dim light on the path to salvation through the Word. He followed that light to Jerusalem and the worship of the one true God. And now, through Philip, he was given full light. Isaiah spoke to him with new meaning as Philip witnessed the Christ. Who is the "sheep led to the slaughter"? All the mystery of prophecy became gloriously clear because Philip was by his side to help him understand.

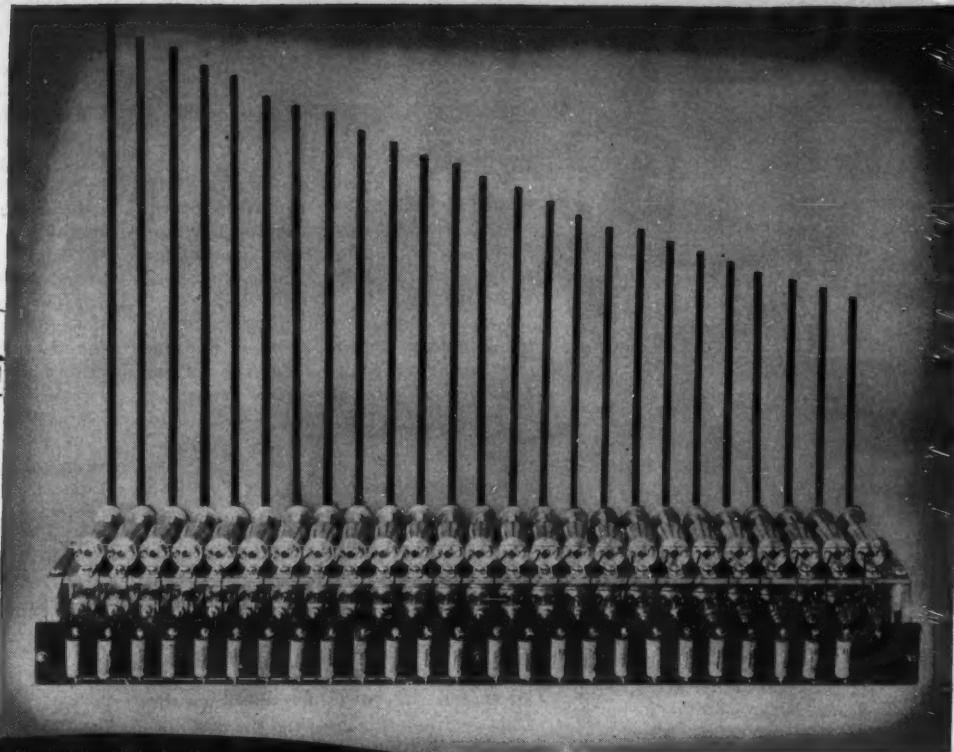
**T**O believe was to act for the eunuch. The same Christ who called him to faith also called him to baptism and just as soon as Philip was satisfied as to the Ethiopian's faith, he was ready to baptize him. The grace of God, cleansing him of sin and claiming him as a true son, came upon him that day, through the witness of layman Philip. Within the eunuch's heart was the assurance of salvation, the peace that passeth all understanding. He went on his way a new man, reborn from within, and wherever he went, he would be telling the "Old, Old Story of Jesus and His Love." Conversion must always imply witness.

A recent magazine article told of the efforts by the post office department to stop chain letters. They are illegal for any purpose. They are built on the principle of geometrical progression. To see what this means, figure what progression by ten's would mean: 1-10-100-1,000-10,000 and on to billions. Suppose the chain of witness had not been broken since the day of Philip? Of course there would be many who would not listen. Men are free to say "No" as well as "Yes" to God's grace.

(Continued on page 10)



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It was God's purpose that the world be evangelized through men who, having been found, become finders of the lost. That is the hope of world evangelization—every Christian a witness, not only by a consistent Christian life, but in constant, persuasive, personal evangelism.

Questions:

*What is the importance of the Bible in evangelism? Does the Holy Spirit work through the Word? How can we foster better knowledge and more effective use of the Bible by the members of our church? II Timothy 2:15.*

*Can we have a faith that we do not try to witness to others? Does not the lack of the spirit of evangelism in our churches call in question the reality of our faith? What is the stewardship of faith?*

• Sunday, March 14th  
CHRISTIAN CHARACTER  
EPHESIANS 5:6-21

DIGNITY is a word coming from the Latin and originally meant "worthiness." To be worthy of Christ is the highest standard of character. A mechanic was working on the furnace in my cellar recently. I came down the stairs without his hearing me and arrived just in time to hear him explode into profanity over a stubborn bolt that refused to find its place in the frame. He was embarrassed when he saw me standing by. "I didn't know you were there," he said, "or I would have been more careful in my language."

If we respect others we will want to seem worthy of them. I have seen tom-boy girls become demure and seemingly interested in the deeper things of life when in the presence of a divinity student. When the pastor calls, the whole family goes on its best behaviour. Even the family Bible may be hastily dusted and placed in a prominent place on the library table. We are all guilty of playing up to others on occasion. We all have been taken in by the pretenses of others at times. But good character is not on the surface alone. It comes from a good heart. "Be not deceived, God is not fooled!"

Christ offers not only a pattern for our lives. He offers, "Lo, I am with you always." To realize that Christ is present is to seek to be worthy of His presence. There can be no higher, stronger motive for right living than the desire to please Christ. Paul wrote to men and women, late out of heathenism. The Ephesian church, like all the churches he founded, was set in an atmosphere of worldliness. The "groves" of Ephesus were noted for their lustful orgies, all practiced in the name of religion! Public opinion would not condemn the Christian who committed any heathen vice. Lust and drunkenness were taken for granted. Not public opinion, but Christ-opinion must be the

guide for the Ephesian Christians. If they were to keep straight in a crooked world, the love of Christ must constrain them.

Is our world so different? Certainly Christian standards are more influential in our communities than in Ephesus. Yet the same influences toward moral decay are gnawing at the foundations of our so-called civilization as resulted in the fall of the Roman Empire. The sanctity of our homes is menaced by the rising tide of separations and divorces. We throng the movies to see actors and actresses whose many marital ventures have been blatantly exploited by their press agents. We read fiction and see plays that, in the name of realism, mock every decent standard of modesty. Lust and drunkenness have become so common that even the good are no longer shocked. The serving of cocktails and the drinking of beer are treated as necessary incidents of social life. Church folks may feel a little guilt about them but their consciences no longer have keen edges.

In the name of Christian freedom the distinction between Christians and non-Christians is breaking down. The Christian community is no longer a clear, clean minority destined to change the world, but the world is changing the church into its own pattern. Paul would be as concerned about us as he was about the church at Ephesus.

PAUL calls upon us to be children of light in a sin-darkened world. In our Scripture lesson he warns us against the "specious arguments" of those who seek to conform us to their evil ways. The philosophy of naturalism is their guide. "If it is a natural desire, it is right to satisfy it," is still the principle of the world. Paul further warns us against making friends of the worldly. It is dangerous to associate with them, unless it be to win them to the Christian way of life.

Quoting Ephesians freely, Paul calls for constant alertness. "Be strictly careful about the life you lead. Act like sensible men, not like thoughtless" (Moffatt). And beyond attention to our own soul's good, Paul seeks to awaken a sense of responsibility for others. We should be reminded of the sound principle in "Alcoholics Anonymous," that as soon as a victim is freed from slavery to his thirst, he becomes personally responsible for helping another to freedom.

\* \* \*

The Christian is freed from the mystery of sin, but that is only the negative side of his salvation. He is freed for Christ as well as by Christ. He is freed that he may become a liberator of others. He is saved to serve. A Christian is only safe in this worldly world when he has placed his time, his talents, his all at the disposal of Christ. He

(Continued on page 45)

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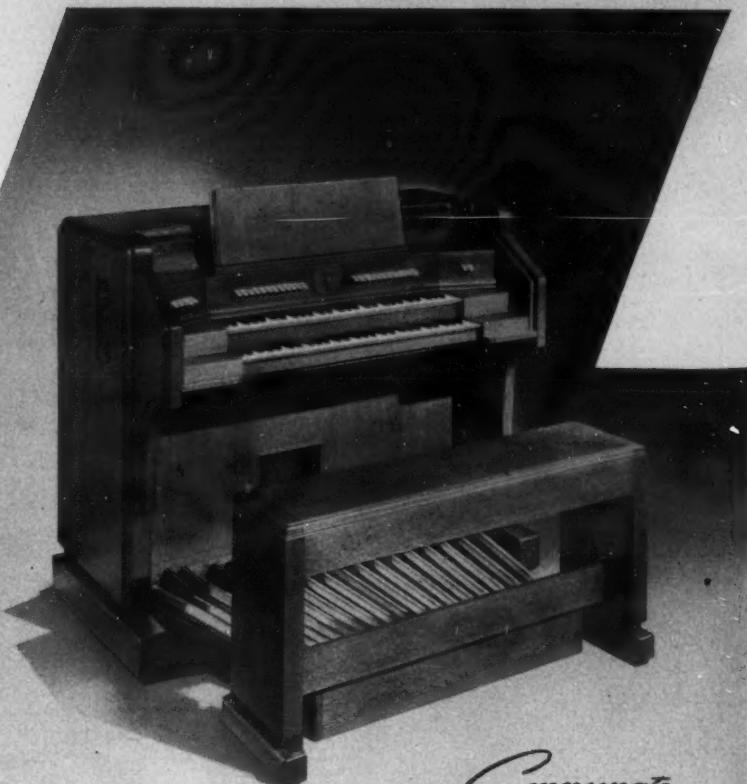
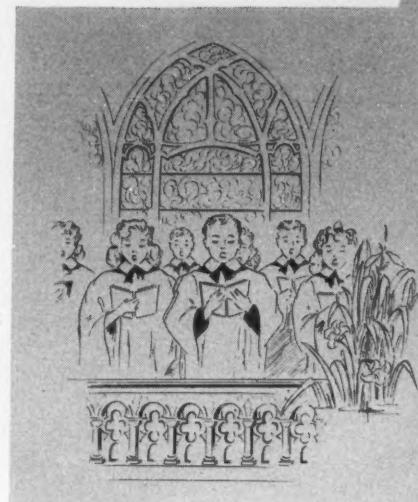
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*Serve the Lord with gladness;  
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# NEWS

A Department of Interpretation and Comment

Edited by GABRIEL COURIER

## AT HOME

**THIRD PARTY:** The bid of Mr. Wallace for the Presidency calls for a little political research on the subject of third parties. We give Mr. Wallace something less than the proverbial Chinaman's chance for the Presidency; we believe that *his* third party will be the most dismal failure the third-party movement in this country has ever known. Even his best friends are telling him that.

While it is true that the framers of the Constitution never expected a two-party system in this country, it is quite as true that there has been agitation for a three-party system almost from the start; it is true too that while these third-partyites have seldom won significant victories for themselves, they have swung many an election for others. The Greenback Party elected fifteen congressmen in 1878; the Populists elected nine congressmen and four senators in 1890. But that, politically, is small change.

Third parties have found the real power as nuisance values. The "Know-Nothings" captured twenty-two percent of the popular vote in 1856; the Liberty Party swung New York for Democratic James Polk in 1844; the Free Soil Party did the same for Zachary Taylor. Roosevelt's Bull Moose Party elected Woodrow Wilson President of the U. S., and the 1924 Progressives displaced the Democrats as the second party in eleven Western states. Their power has been the power of disturbance—temporary disturbance and nothing more.

But today, with labor on the rampage, there is a real possibility that we shall at last have a third party able to elect its own men to the highest places. Wallace will *not* be the spearhead here; his popularity with the Communists will beat him. But keep your eye on labor: maybe not this year, maybe next, labor will try it, sure as shooting.

**GAMBLERS:** Mr. Stassen, with one eye on the White House and the other on the Senate Appropriations Committee, has the scalp of Edwin W. Pauley firmly fixed to his belt; and while he cleans his scalping-knife he looks around for more. He has told the committee that Pauley and "ten other administration insiders" made some four million dollars speculating in commodities since the war. Pauley has bowed out, under fire; Brigadier General Wallace H. Graham has faced the committee in a comic-opera examination, rendered a laughable account of himself, and held onto his job at the White House. Stassen has named only one other "speculator"—Ralph K. Davies. All those he has named are Democrats. No Republicans.

We'd like to see every officer in the government who took advantage of his position to grow rich sent to jail. But if you don't mind our saying it, we doubt that all the horns are on the Democrats, all the wings on the Republicans. Aren't there *any* Republicans who made fortunes during or since the war?

We go for Mr. Stassen; we could work for him as a Presidential candidate. But we rather dislike his tactic in this department. It is never enough to cry "Crook!" at your opponent when you run for President; the people want something more on the positive side. Let's run down the gamblers, sure: *all* of them. And then let's get something set up that will make it impossible for any gambler to wax rich while better men are dying on the battlefields for fifty dollars a month!

**SLANDER:** We heard a short-wave broadcast the other night that made us (this editor, we mean) almost want to go to war, *now*, with Russia. It was a Moscow broadcast, beamed to the U. S. A.

The announcer, a gleeful soul, told the story of the "hanging of Abraham Lincoln." It was satire, beautifully done: the story of what might have

happened to Old Abe if the historical accidents in his life had been slightly different. Lincoln had a tough time of it in this broadcast: he found people in this country interested only in automobiles, not in ideals. He had a mistress—"a cute mulatto"; he criticized a film producer, got himself sent to jail for it, escaped, watched a man commit suicide under the wheels of the Freedom Train, went down South and got himself hanged at last trying to protect a Negro who dared to vote! And that, said the Moscow announcer, "is America today. Take it or leave it."

Yes, we were mad. Then we picked up a choice bit of Chicago yellow journalism, read page after page of quite as bitter denunciation of a Russian named Stalin in which it was intimated that he had been guilty, at one point or another in his career, of everything from picking pockets to mass murder. Maybe he has been; we wouldn't know. What we do know is that in Moscow and Chicago, we are *both* going overboard in a campaign of name-calling.

It's all right to kid each other, but certainly we are both capable of something better than this, something more intelligent, something fairer. This is no plea for Russia; being Christian, we loathe their Communism, we know we can't be both Christian and Communist. But—put yourself in the Russian's place. Try sitting where he sits. You would still distrust them, but you might not be so bitter if you tried that.

And remember—it was a Chicago mayor who not so long ago damned all living British because he didn't like King George!

## ABROAD

**TITO:** Marshall Tito, who runs Yugoslavia for Marshal Stalin, had a talk with American Ambassador Cavendish Cannon the other day. It was no idle chat. While it worked no miracles, it comes under the head of (Yugo) missionary work. It is the most significant diplomatic conference of the month.

It seems that Mr. Tito—and Mr. Stalin?—are a bit worried. With neighboring Italy, Austria and Greece getting themselves on firmer economic footing via American aid, Yugoslavia is slipping. It also seems that some \$60,000,000 in Yugoslav gold and other assets have been frozen in the U. S. since 1941. Tito could use that gold. Mr. Cavendish thought we might release it—when Tito and his men stop their "adventurous policy." Mr. Tito pondered that, didn't say anything.

It is significant because it is an indication that Yugoslavia—and perhaps certain other Russian-dominated states—see at last that they *cannot* recover without foreign aid—and the U. S. is

the only nation in the world able to give that. Money talks now. Money fights. Dollars are soldiers. If we use them intelligently we can win *without a shooting war*. A million dollars dropped strategically will accomplish a lot more than an atomic bomb dropped carelessly!

It may have a materialistic ring, but step up, gentlemen, and sign on the dotted line, if you want peace in your time.

**KING:** Little folks who loved him wept and gnashed their teeth and kept their mouths shut. There wasn't anything they could do about it. Their king was kicked out, fired. A pimply-faced, blowsy woman from Russia was boss now at the palace. Anna Pauker, who has spent more time on soap-boxes and in jail than in palaces, had become king of Romania; the boy Michael was en route to Switzerland. The radio (Moscow-dominated) blared: "We give the Romanian people full freedom to elect its own form of government." The radio voice was the voice of a liar. The people had nothing whatever to do with it. The people hated Anna Pauker—and Moscow.

Forlorn as he is, shorn of a power he never fully grasped, Michael is not so much to be pitied. He'll be back in Bucharest some day, and he knows it. They love him in Romania as they never loved his night-club father. Romania will lie quietly in the Soviet prison until the Soviet collapses. This is only one throw of the dice.

The romance with Princess Anne of Denmark? Somehow we doubt its real-

ity. Anne is a pawn; all the loving is on her side. Michael is thinking more of restoration than of romance. And the Communist hand still reaches him in Lausanne, just as it reaches everyone, everywhere. It is a hand without mercy, laughing at marriage, loving money, power. Stalin is the matchmaker still; he will tell the boy what to do.

**TNT:** The war in Palestine reached Jersey City at year's end. At Pier F in "Jersey," government agents confiscated 65,000 pounds of TNT marked "Haboreg, Ltd., Tel Aviv." It was materiel of war, en route to the Jewish warriors of Palestine.

This editor lives too near Pier F; the trucks carrying that concentrated death probably trundled by within a hundred yards of his house. But even at that, we can't get excited about it. Trucks carrying death trundled by before and during World War II, bearing TNT for the British, the French; and before that for the Italians and the Germans. Those who fight have to buy ammunition somewhere; where else, now, than in the U. S. A.?

That the shipment was illegal, according to U. S. shipping rules, we do not doubt. Neither do we doubt that the United States government will be looking the other way, sooner or later, when shipments of arms go to one party or the other in Palestine. This is war. And this is a country in which the purchasing agents of war find what they want. And there is oil in Palestine that we want in the U. S., and that Britain wants.

The American public was in grave danger during the episode at Pier F. The American public is also in grave danger when shipments of arms and ammunition go to Palestine from Murmansk! More than one nation has a heavy finger in this oily Palestinian pie; there is a war being fought in silence, hidden, that the average American citizen knows nothing about. If that war is not forced out into the open a more public war may be!

**DILEMMA:** The United States faces a real dilemma in Japan. Up to now, our job of restoration has been brilliant; even our former enemies admit that. But now we are faced with the problem that has long haunted us in Germany: just how far are we to go in helping Japan back to a position of economic power? General MacArthur on the ground sees it one way; Army Secretary Kenneth C. Royall sees it another.

MacArthur made a speech in Tokyo, saying bluntly that we would do our utmost to dissolve Zaibatsu—that combination of families which has dominated Japan, economically, for years. That *had* to go, thought MacArthur; if it remained, Japan might easily rebuild herself into a world threat.

Royall, speaking in San Francisco, held another position. He thought that this extreme de-concentration of heavy industry in Japan might seriously impair economic recovery and stop the rebuilding of Japan dead in its tracks. He feels that Japan cannot exist as a nation of shopkeepers and craftsmen and agriculturists. He would prevent Japan from ever again going amuck on an international scale—but how? Mr. Royall isn't sure . . .

Like eternity, we'll have to face it sooner or later. For one, we can't help wondering whether *anything* we do will stick forever, in either Japan or Germany. Once we move our troops out and leave them on their own, will they not do as they please? We can't stay there forever.

Who won this war, anyway?

**FRANCE:** To date, courageous Premier Schuman has won every fight against both deGaulists and Communists in France; he has whipped them nicely. But there are breakers ahead.

Schuman's government needs more money. The premier has just raised the tax on high incomes from twenty to forty percent; he barely got by with that. Now he calls for more. The people are beginning to mutter. When you stick your hand in the people's pocket, look out!

The economy of France is in a bad way; there may not be any more ready money for Schuman to lay his hands on within his borders. If he can't get it from the United States, what then?

Watching for an opening in the



RNS PHOTO

**ADVERTISING:** In Memphis recently, members of the Advertising Committee of the Baptist Brotherhood painted signs on the sidewalks reading, "1948—Give God a Chance This Year." Above: l. to r. Frank Meyers, Sam Lowry, Judge John McCall.

Schuman armor is the old master, de Gaulle. They say in Paris that he has his opening in the demand for higher taxes—that he will strike for power in March, April at the latest. He will have more people with him, if and when he strikes, than he has had since the war ended. But will he have the United States?

Uncle Sam would go along with him for a while as the lesser of two evils. But not for long. There would come confusion with de Gaulle—and another chance for the Communists. Watch France; it is the cockpit of Europe.

## CHURCH NEWS

**MANIFESTO:** We have before us a 14-page document drawn up and signed by five of the leading Protestant clergymen of this country: Bishop Oxnam, Dr. Louie Newton, Dr. John Mackay, Dr. Edwin McNeill Poteat and Dr. Charles Clayton Morrison. The document constitutes a manifesto on the subject of church and state; it is issued in the name of a new organization known as "Protestants and Other Americans United for Separation of Church and State." It may be one of the most significant organizations and documents of our times.

Specifically, these men and this organization aim 1) to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been granted (in this country), 2) to redress specific violations which have recently come into force, and 3) to resist further encroachments upon this constitutional principle. Naming no names, all this is aimed at abuses brought about by the hierarchy of the Roman Catholic Church, and at the men who make the laws of the United States.

We greet it with three long cheers: it's time we had this. A subtle and determined propaganda is under way to undermine the First Amendment of the Constitution of the United States; if it is not stopped, we stand to lose the fruits of the long American struggle for religious tolerance and freedom. There is no bitterness, no intolerance in this document. It is simply a declaration of war upon those who would sabotage the American way.

Let's get at it—all of us!

**POSITIVE:** Speaking in Chicago the other day, Charles P. Taft called upon American Protestantism to begin learning exactly why they are Protestants—to be positive and not negative about their faith. Said Taft: "We must learn to know ourselves before we try evangelizing others . . . The Protestants and Orthodox people should be ashamed of

their differences . . . We must seek not uniformity, but unity."

We vote for that. Ask the first ten Protestants you meet in the street *why* they're Protestants, and they'll either tell you they were born that way or that they are Protestants because they don't want to be Roman Catholics. That just doesn't make sense. There are better reasons to be had than these, and for our own spiritual health we

time. The general assemblies of the two bodies will meet to consider these union proposals in the spring; the missionary work done by these men in Atlanta clears away a lot of the hurdles that would have involved the assembly discussions, if not thrown them on the rocks. The road is open!

This is the first step toward Protestant unity—unity within the major denominations. Somehow, we despair of



BABY SITTER

Marcus in The New York Times

should begin to state them firmly and intelligently.

Protestantism, at heart, is not schismatic; it is based upon a definite positive system of belief. We need to tell the world that.

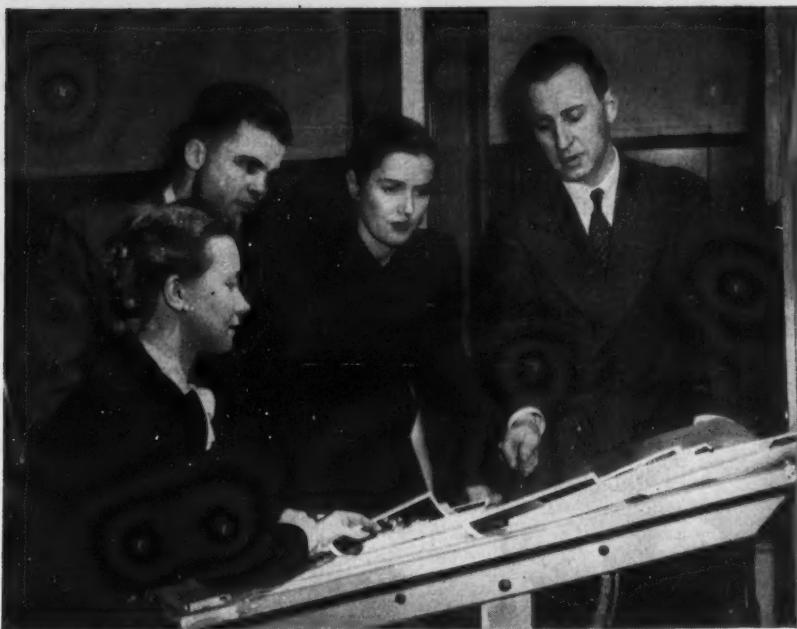
**PRESBYTERIANS:** Twelve Presbyterian leaders met recently in Atlanta to revise a union constitution involving the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. When they adjourned, Northerner William B. Pugh said, "We have reached an agreement on all points under consideration. It may be two years or it may be five, but I think union is coming soon."

Voilà! That's the best news to come out of the Presbyterian camp in a long

time. The general assemblies of the two bodies will meet to consider these union proposals in the spring; the missionary work done by these men in Atlanta clears away a lot of the hurdles that would have involved the assembly discussions, if not thrown them on the rocks. The road is open!

We may be nearer to unity than most of us think.

**RUSSIA:** Two items on Russia intrigue us this month. One comes from Asheville, N. C., where the associate editor of *The Southern Presbyterian Journal* speaks out for what he calls "Christian realism." That realism, to Dr. L. Nelson Bell, involves the dropping of one or more atomic bombs on Russia-occu-



**"PRESBYTERIAN LIFE,"** new bi-weekly publication of the Presbyterian Church in the U. S. A., made its introductory bow to 100,000 "sight-unseen" subscribers with the issue of February 14th. Above, putting the young and vigorous journal together, are a quartet of its young and vigorous top-staff. They are, left to right: Ruth Elmquist, production manager; Robert Heinze, promotion manager; Nancy Miller, picture editor, and General Manager Robert Cadigan. An official denominational journal designed to reach those outside as well as inside Presbyterianism, "Presbyterian Life's" first edition is dressy in format, lively in content, terse in style, well illustrated. Presbyterians and others should greet it with open arms—and minds.

pied territories in Europe now. Dr. Bell would drop them in "a sparsely settled area of European Russia." He doesn't say how sparsely settled.

We think that the most fiendish suggestion we have ever heard from any Christian source. If such a bomb were to take the life of but one man, woman or child, it would do more to wreck the Christian cause than ten thousand atheists could ever do. When Dr. Bell goes on to advocate dropping another bomb in the Kremlin, to force the men in the Kremlin to "comply with our demands," he makes it even worse. Dear God in heaven, didn't we learn anything in two world wars?

Happier and more Christian are the statements of sixteen clergymen and Christian leaders polled by the *Denver Post* on the possibilities of peaceful cooperation between Russia and the United States. These sixteen were less bloodthirsty; they were in agreement 1) on the need for support of the Marshall Plan as a possible solution; 2) that the U. S. has been willing to cooperate with Russia; 3) that Russia has refused to cooperate; 4) that Russia has made herself influential in Europe by undemocratic means, and 5) that while the two nations differ fundamentally in their concepts of human liberties, the two systems can exist peacefully.

Now we'd call that Christian realism.

No punches are pulled here; Russia is not whitewashed; the facts are faced. But the Christian way and not the slaughterer's way is advocated. We might at least make a decent attempt at this before we start dropping bombs.

Also just to keep our own record clear, we believe in keeping those atom bombs dry.

**LITURGICAL:** Dr. Roger Hazelton of the Andover Newton Theological School (Boston) believes that "the casualness, eccentricity and even crudity which used to be evident (in Protestantism) are fast disappearing. The newer church buildings in America are not theaters or meeting-houses; they are structures which proclaim their religious purpose and are obviously designed for the worship of God . . . Scarcely a single major denomination can today be called non-liturgical . . ."

There is a clearly defined trend in our church architecture and in our worship toward the liturgical. Look at the new churches being built—even the new Methodist, Presbyterian and Baptist churches; they are large or small cathedrals. Some like it and some don't. Some say it's "Catholic." But it is conducive to worship, and isn't that what a church is for?

Probably fifteen years from now we'll accept the whole thing—altars, robed

preachers and choirs, liturgy, candles, written prayers and all the rest of it—without ever thinking of it as "Catholic." Of course it isn't Catholic. No one church has any corner on architectural style or any form of service.

## TEMPERANCE

**PROOF:** The proof of the (temperance) pudding lies in the eating. Facts talk.

Ever since Prohibition came and went, the wets have been screaming that "Things were so much better before Prohibition, and things are a lot better since Repeal." They exult that the abolition of speakeasies and bootleg liquor gave the American man a new look. Well, let's see.

Kansas had voted Prohibition *back* by 1944; in 1944, according to a survey by Dr. E. M. Jellinek in his book, "Recent Trends in Alcoholics and Alcoholism," there were 417 alcoholics per 100,000 population in Kansas. In the same year in dry Oklahoma there were 392 alcoholics, and in dry Mississippi, 428. But the wet state of New York in 1944 had 1,034 alcoholics per 100,000 population, wet California had 1,161, wet Missouri had 996, wet Illinois had 932 and wet Massachusetts had 985. Furthermore, the number of alcoholics in the three dry states had *decreased* from 1930 to 1944, while the number had *increased* in the three wet states.

Facts talk, gentlemen of the wet brigade. Put up or shut up!

**DEVASTATION:** Thanks to the war, "devastation" is a very familiar word in our modern parlance. On the liquor front, this devastation is a matter of record:

Eighty-five percent of Boston's wards (children committed to city homes) are from drinking homes.

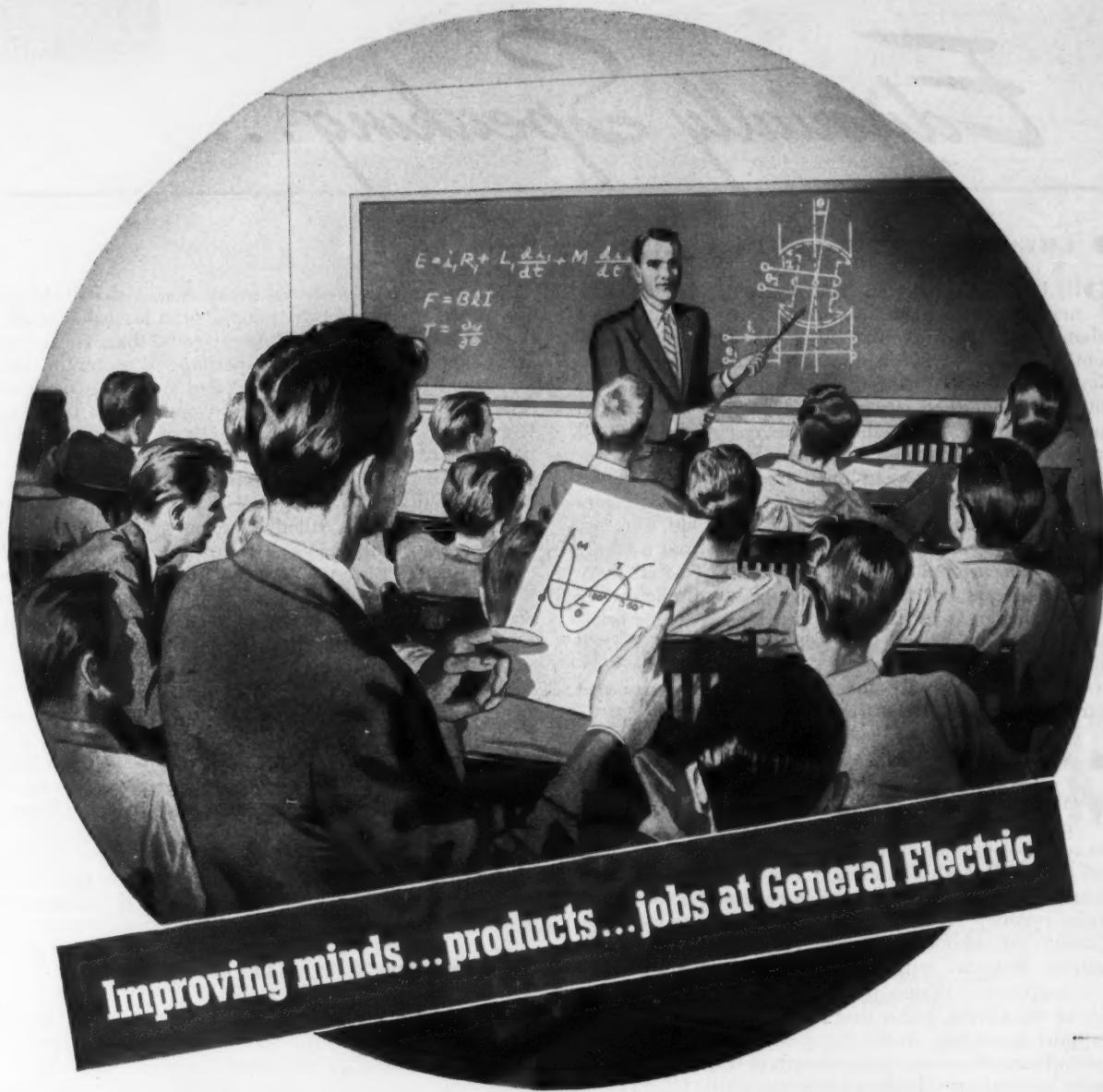
At 8 P.M. on a recent Saturday night, there were so many drunks in the Fresno (Calif.) jail that late (drunken) arrivals had to be turned back into the streets.

Judge Georgia Bullock of Los Angeles says that most of the 2,500 children available for adoption through her court are children out of homes broken by liquor.

Official records in Denver, Colo., reveal that about 75 percent of the time of the cops on the police force is taken up in arresting drunks and hauling them to jail.

If you're interested further, look up the statistics in your own state. If it's a wet state we'll wager our year's salary that the situation is quite the same, however the state line runs.

What do you mean, things are better?



Improving minds...products...jobs at General Electric

This year 12,000 General Electric employees are taking educational courses provided by the company. Nuclear physics, electronics, scientific subjects are taught advanced workers. Apprentices are taught everything from machinist trades to higher engineering. In all, 63 courses are taught by 500 expert instructors. By developing new skills and new talents, employees improve their jobs and increase their contributions to the quality of General Electric products.

*You can put your confidence in—*

**GENERAL  ELECTRIC**

Hear the Fred Waring Show...NBC Network Monday Night...10:30 EST—9:30 CST—8:30 MST—7:30 PST

# Editorially Speaking...

## ● CHESTERFIELD'S SANTA CLAUS

PULLMAN washroom conversation is frequently neither edifying nor informative, but there are times when it is both. Traveling out of Williamsport, Pa., recently, I listened in on one that cigarette advertisers should know about. A gentleman who lighted up as he sat down remarked casually, "I've changed my brand since last night." Immediately the rest of us were all ears. "Did you hear the Chesterfield broadcast?" he continued. "Well," he went on, "they had Santa Claus working for them. You know the line. Bad enough from a movie star, but when they did that to my kid, they lost me! I suppose come next Christmas they'll put a tobacco-leaf halo around the head of Christ!" To that there was no answer, but the heavy silence was broken when the gentleman from Elmira, N. Y., took from his briefcase two unopened packages of Chesterfields, crushed them and dropped them into the high cuspidor. The orator of the morning then offered his. Perhaps that particular Santa Claus started a buyer's strike.

## ● CHINA'S "CHRISTIAN" GENERAL?

THE "Christian General" of China, Feng Yu-hsing, has announced from his Manhattan apartment that he will devote himself to promoting a new revolutionary movement recently founded in Hongkong. He hopes to overthrow President Chiang's "reactionary and dictatorial regime." Also, with other assistance he welcomes Communist support. It is affirmed that even now Communist "financial" support maintains him in the U. S.

Congressman Walter Judd, longtime medical missionary in the Orient, states that if the United States would support democracy in the Far East, there are today just two alternatives—the government of Chiang Kai-shek and Communism. He does not suggest that China's central government is without fault. He recognizes the intolerable conditions that continue and against which the generalissimo has fought through these battle years—conditions that must be changed. But he insists, and documents his choice, that the only alternative to the police state of Communism, with its annihilation of the very hope of freedom and democracy, is the authority of Chiang Kai-shek.

We stand with Walter Judd. Personally incorruptible, and by the test of sustained courage and leadership, Chiang Kai-shek is one of the pre-eminent figures of our time. Against unbelievable odds both within China and without, he has fought and continues to fight to bring his country to the goals set by Sun-Yat-sen. If he is at last destroyed by the dishonesty and corruption surrounding him, by the graft and treason against which he continues to fight, then with him will fall the world's best hope for democracy in the Orient and for an enduring peace. As for us, always our aid to China has been too little and too late.

## ● US TOO!

A FEW congressmen—not many—forget that they are representatives of the people, or at least that under the Constitution they were elected to be that. These few are changed by something—perhaps Washington climate, which is never too good and which becomes at times little short of insufferable. Congressman Clare E. Hoffman of Michigan said recently that if any newspaper charged a committee of Congress of which he is chairman with "unfair or disreputable conduct or something of that kind, the writer of that article, if I can find him, is going to be called up to justify his charge. If that's wrong, well, it will have to be wrong!"

Perhaps, considering the congressman, the whole matter is a tempest in a teapot, but even a small teapot could explode and do real damage. We agree with *Collier's Weekly* that the Honorable Mr. Hoffman's policy looks like "an unfair and disreputable tampering with the freedom of the press, and like an effort to frighten American publications out of printing the truth if they uncover it." We also agree that such a policy "comes with especially bad grace from any man who under the Constitution can stand up in the House of Representatives and slander, blackguard and smear anybody without fear of lawsuits."

*Collier's* concludes its editorial by inviting Congressman Hoffman to call it down to Washington to "tell all these things to his face. We pause for reply." CHRISTIAN HERALD allies itself with *Collier's* and that "pause"!

## ● JOSEPHUS DANIELS

ALWAYS, and in all his proportions, Josephus Daniels was a Christian gentleman, a patriotic American citizen and a distinguished public servant.

He was one of the most versatile men I have ever known. In Raleigh, North Carolina, his daily, *The News Observer*, had a circulation twice as large as the population in the city and covered two states. As Wilson's Secretary of the Navy, he was responsible for transporting more than two million men to Europe without the loss of a single life. As Ambassador to Mexico, he cemented friendship between two great peoples. In the field of Temperance reform, he took high ground from which he never came down and in friendship he never failed.

Personally, I have never known a more gracious, kindly man. Salute and farewell! But we shall meet again in the morning.

*Daniel A. Poling Jr.*  
EDITOR OF CHRISTIAN HERALD



## CAUTION...

# Swindlers at Work

Right now, an army of 100,000 swindlers is at work; their take runs into millions. Here's how they work and here's how you can protect yourself.

By **FREDERICK G. BROWNELL** and  
**FREDERIC SONDERN, JR.**



**N**OT long ago a Philadelphia woman went to the post office to cash a money order. Under her arm she had a large glass piggy-bank, which she had bought for one of her children. She placed it on a counter while she went to the clerk's window. The post office was crowded, the line long and slow. When she finally collected the pig again it was almost filled with pennies, nickels and dimes. People had evidently thought it to be some sort of charity collection box.

At this moment an army of some 100,000 swindlers is at work making use of that characteristic carelessness of the American public. During 1948 they will defraud citizens of every income bracket—housewives, businessmen, bricklayers, doctors—of several hundred million hard-earned dollars.

The Better Business Bureaus, fighting commercial misrepresentation, fraud and racketeering in 94 cities, received more complaints from bilked buyers and outraged contributors to fake charities last year than in any year in the three decades of their existence. With the public spending money readily, the great brotherhood of sharpers is on the march to get as much of it as they can—with all their old tricks and a lot of new ones.

The swindling fraternity is sensitive to any important national, even international event. No sooner did the Palestine underground break into the headlines, than fake solicitors for contributions to the underground movement began collecting large sums of money in

the Jewish sections of various cities. Shortly after the first scientist announced that some of the products of atomic fission might be useful in medicine, the first sharpers began to advertise "atomic" cure-alls.

The housing shortage has put real-estate swindlers out in front as the chief new moneymaker. These were followed by various schemes to bilk ex-GI's, who have two billion dollars of ready cash in terminal-leave bonds.

THE number of victims of the cruel "multi-lease swindle" has mounted into the thousands, according to a Better Business Bureau estimate. In one East Coast city, a fast-talking promoter ran his business on a mass production basis with little more investment than his own time. He drove each of the two dozen victims who responded to his advertisement to a pleasant house—to which he had acquired not even the remotest kind of title, and in which an entirely unsuspecting family was living. "Can't go in, unfortunately," he would say to the excited prospect. "The present tenant's mother is ill. But here is the floor plan." And the benign, obviously trustworthy "agent" would produce an elaborate blueprint. The rent was reasonable, the house desirable. The victim, dreaming of a return to comfortable living, would look at it ecstatically from the curb. At the "agent's" hotel-room office he would hand over \$500 as a guarantee for a legal-looking document. That was the last he saw of the "agent," and a rude shock awaited him when he tried to move into the house some weeks later.

Sharpers have even been able to "sublet" hotel suites, which they hired by the day, to incautious apartment hunters who responded to advertisements, thought they were getting a permanent home, and put down a fat rent deposit. At the end of their first week, the "tenants" would discover that they owed a large hotel bill and certainly did not own an apartment.

Before renting, the Better Business Bureaus warn, make sure of the person with whom you are dealing. A telephone call to the local BBB, Chamber of Commerce or Real Estate Board will quickly show whether you are in danger.

For 36 years the Better Business Bureaus have been fighting a ceaseless battle for the protection of the public against dishonest advertising, sharp business practices and swindling of every kind. In addition they have other basic purposes, such as promoting fair advertising and selling practices, and providing education to help the public get full value for its money. Each of the 94 BBB's is financed principally by a group of local businessmen who contribute about \$1,500,000 annually to their upkeep. All belong to the Na-

tional Association of Better Business Bureaus which coordinates their activities. In New York, also, is the National Better Business Bureau, which is part of the system and deals with cases that are nationwide in scope.

When a complaint comes in to a local BBB it is investigated by that Bureau. If there seems to be evidence of criminal activity, the details of the case are sent to the proper law enforcement agency. Another report goes to the National BBB, where it is indexed and correlated with other cases of the same kind. As soon as a racket becomes widespread, warnings go out to all the BBB's and almost 200 Chambers of

BBB's files revealed further that his name was one of the aliases used by a dangerous sharper with a long list of jail sentences behind him. The young fliers had one more meeting with "Mr. Tyler," at which they were supposed to hand over their money. It was not a very happy meeting—for him.

Through every medium at their command, the BBB's plug their slogan—"Before you invest—INVESTIGATE." It has never been as necessary as now. They have recently issued a booklet outlining some 200 different types of common frauds and swindles, for the guidance of the public.

Thousands of anxious young veterans have been bilked by "agents" who claimed to be able to get them good jobs, for a cash "commission" of anything from one dollar to \$500. Such jobs existed only in the "agent's" imagination. Another widespread racket is the vending-machine business. A promoter approaches his victim with an offer of a number of machines and an "exclusive territory" in which to operate them. The prosperous-looking sharper makes it sound very attractive. Each machine will bring in five dollars in profit a week. Actually, as any experienced vending-machine operator knows, the average machine offered to gullible entrepreneurs makes much less.

### BOOKS I LIKED BEST —Norman Vincent Peale

*Dr. Peale, dynamic pastor of New York's Marble Collegiate Church, is also a lecturer and writer.*



*A STUDY OF HISTORY, by Arnold J. Toynbee (Oxford).*

"A most sweeping and comprehensive panorama of historical development."

*PEACE OF MIND, by Joshua Loth Liebman (Simon & Schuster).*

"A great work in the field of religious and psychiatric therapy."

*PRINCE OF FOXES, by Samuel Shelabarger (Little, Brown).*

"An absorbing and realistic story, giving excellent local color and flavor of a dramatic age."

Commerce affiliated with the system.

Not long ago an attractive young woman came into the office of the New York BBB. Her fiancé, an ex-officer in the Air Forces, she said, had become interested in a new aviation company. A "Mr. Tyler" had gathered up a group of former pilots and was willing, for a relatively small investment on their part, to let them in on the ground floor of his big project. "Mr. Tyler" was as impressive as his blueprints. He had an elaborate office; appeared to own two large office buildings in the city and a home in Westchester. But something about the deal seemed fishy to this young woman.

The BBB official was interested. A few telephone calls showed him that "Mr. Tyler" did not own any office buildings, that his credit was nil, and that he was certainly not building a new airplane plant. A check in the Na-

BBB's files revealed further that his name was one of the aliases used by a dangerous sharper with a long list of jail sentences behind him. The young fliers had one more meeting with "Mr. Tyler," at which they were supposed to hand over their money. It was not a very happy meeting—for him.

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ONE disappointed veteran, who brought his case to a BBB—too late—had bought 20 machines for \$50 each. The salesman had convinced him that he would have his investment back in ten weeks. The salesman said nothing, however, about the difficulty of placing the machines—the "exclusive territory" was not exclusive at all—or about the customary 25 per cent cut to the owner of the premises, the inevitable breakdowns of his "reconditioned" machines. At the end of ten weeks the veteran was very broke.

Then there are the "grow your own silkworms" industry and similar profit-makers. The silkworm vendors do not tell their clients that these are very fussy animals, eating only mulberry leaves and demanding precisely regulated temperature and humidity. They can be profitably stripped of their produce only by complicated and expensive machines or by very cheap hand labor. The raising of chinchillas, minks or most any of the other animals which are offered at fantastic prices, in a backyard or an attic, is equally difficult.

Among the most vicious specialists of the fraternity are the "obit boys," who use the death notices in the local paper as their sucker list. They have various techniques. One type will call on a newly bereaved widow as the representative of a "Who's Who" kind of publication ostensibly interested in

(Continued on page 47)

**Grandma Kittlestrom dreaded being alone; but that was before the storm brought in the avalanche!**

# Big Snow

By HOPE DAHLE JORDAN

ILLUSTRATED BY GEORGE WILSON

**E**VEN for Wisconsin there had been an incredible fall of snow this winter. Many times each week the huge plows of the highway department strained past Grandma Kittlestrom's farm like fantastic dragons foaming at the mouth, building banks higher and higher beside the roads that were so stubbornly difficult to keep open.

There had been twenty-seven days of sub-zero weather. January had skipped its thaw. There had been no melting at all. And here it was the last of March. You'd surely think the heavens had used up their final storehouse of white flakes, but as Grandma Kittlestrom pulled her rocking chair closer to the radio the sky was ominously blacking up again over the Mounds.

"Maybe you'd best not go to town this afternoon," she suggested wistfully to Charlotte, the only one of her seven daughters who had never married. Purposefully she made her suggestion sound like a top-of-the-mind remark.

For the life of her, though, Grandma Kittlestrom would not come right out and ask Charlotte not to go to town. More than she hated "aloneness" would she hate for Charlotte to feel house-bound by Grandma's ninety years. Charlotte must never feel she was cramped in a prison built by old age.

"I'll have to go, Grandma," said Charlotte from the depths of the front closet where she was searching for her galoshes. "There's less than a tablespoon of salt in the house."

Everyone called her "Grandma."  
*(Continued on page 72)*





Inset in background of publicity given the contest, photo shows Publisher Rupe (left) greeting "citizens' choice" J. Davis.

## AN IOWA COMMUNITY PICKS ITS OWN . . .

# Man of Distinction

**I**N THESE days when the big wheels of publicity grind principally for the merely spectacular, and the wands of acclaim touch only the foreheads of the notorious, it is refreshing to come upon a people with a real sense of values. An understanding of what comprises true greatness. A sane grasp of what things are worthy of award.

You'll find such people in Iowa. There they grow not only tall corn but tall ideals.

Out Iowa way, where character counts and sophistication is just silly veneer, they have higher standards for "distinction" than a highball glass in the hand and a bored look on the face. In their book a man is distinguished only when his inner life jibes with his outward actions, and vice versa, and whose way of life truly betters his world and not merely titillates it.

All of which brings us around to

By CLARENCE W. HALL

Ames—as delightful a town to get around to as you will find in many miles of wandering—and what happened when its citizens decided to put the emphasis on distinction where it belongs, and forthwith turned itself rightside out to find its "Outstanding Christian."

The search not only turned up a real winner, as we shall see, but set a pattern which other communities—if not the whole world—will do well to emulate.

It all got started one day last October when Business Manager Hollis J. Nordyke hurried into the office of the publisher of the Ames *Daily Tribune* with what he thought was a hot idea. And as Nordyke talked, Publisher W. S. Rupe leaned back in his chair

and listened with mounting interest.

"Hollis," he said, "I think you've got something there. Why not? We dramatize everything else. We honor the fellow who grows the best corn, the man who makes the biggest success in his business, the football star who amasses the greatest yardage, the 4-H boy or girl who grows the best farm animal. Why not some recognition to the winners in the most important achievement of all—that of fine Christian living? Set it up!"

Editor Bob Sprinkle was called in, a conference with local pastors and lay leaders was arranged, and the plan took immediate shape. Everybody agreed that the contest to uncover Ames' "Outstanding Christian" must have no savor of a mere publicity stunt. It must be dignified and sincere. The paper would sponsor the search, the preachers would announce it from their

pulpits. And everybody in town would be invited to submit the name of some person who, in his estimation, was the ideal exemplification of day-by-day Christianity—with specific reasons and instances given to back the candidacy.

Preachers and paid religious workers were not eligible. This must be a layman. He (or she) need not be a churchman, and could as well be some obscure shut-in as a prominent community leader. The judging, to be done by a committee of preachers and layman, would be made on the basis of the candidate's character, how effectively he put Christian principles to work in his daily circle, however small, and the extent of his influence on his neighbors.

**O**N OCTOBER 29th, the *Daily Tribune* went to press with the initial story. It was displayed on page one, with a three-column, three-decker headline. And from that day till the close of the search four weeks later, the story never left the front page. Day by day it was featured there in bold type and banner heads—not in religion's customary spot:

**We dramatize everything these days—everything but the most important thing. Here's what happened when one town decided to put the emphasis where it belongs, turning itself rightside out to find its citizen who best exemplifies Christian living**

back among the classified ads, in the still small voice of 6 point type.

The announcement was no sooner made than names began to pour in from the *Tribune's* readers. It seemed that everybody in town knew somebody he considered worthy of the title, "Outstanding Christian." Combing over these names and weighing the evidence submitted became quite a chore for the judges. But when all names were in, there was no question that the search had, in truth, turned up the worthiest candidate.

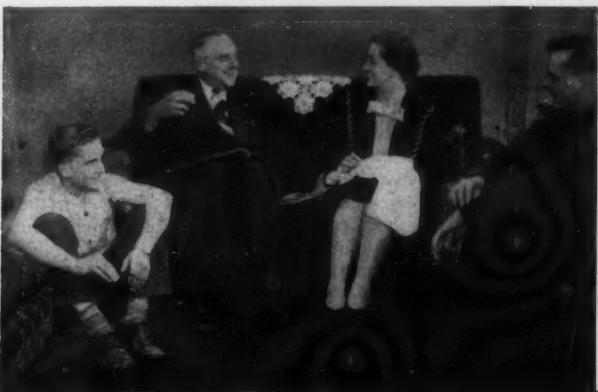
He was James H. Davis. And the amazing thing was that, out of the 25,000 possible candidates in the Ames area, he had garnered 55% of the votes cast. His candidacy stood in a ratio of 21 to 5 to the next runner-up. The

town itself was not surprised. But Davis was. He had to be shown the letters and the tabulation before he would believe it. Even when he had read the piled-up evidence of his neighbors' regard for his quiet and unobtrusive brand of Christianity, he still thought some gigantic mistake had been made.

They gave him a dinner, attended by community leaders and other leading candidates. Publisher Rupe did the speaking honors, and present for the occasion was *CHRISTIAN HERALD*'s publisher, Ford Stewart, and your reporter. There were no prizes, no cash awards—nothing but the overwhelming sight of a town tendering its appreciation to its own "man of distinction." The *Tribune* that evening carried the story. And



*Davis, with his wife and sons, never misses a church service.*



*Family nights at home are always great fun—but too few*

*Helping his students over some rough spots in the lesson.*

*When the team makes a score, nobody out-yells James Davis!*



this time it was not only on page one but was featured under a seven-column streamer headline.

What kind of man does it take to win such recognition? If we had had to depend on Jim Davis himself we'd never have found out! He knew all about himself, he said, and what he knew was not interesting. His reaction to the honor was that of a man suddenly saddled with an undeserved accusation. Getting him to pose for pictures was a major undertaking. We found him willing to talk on all subjects—until the talk became personal. Then he promptly became conversationally disinclined.

His neighbors thought differently. The deeds upon which they based their judgment of him were not the kind that get public recognition—just a multitude of kindly, sympathetic acts performed on hundreds of occasions in behalf of folks who, at some critical time in their lives, needed a word of counsel or just a "friendly hand on the shoulder in a helpful kind of way." No two told the same story. All were convinced that nobody but Davis and they knew about the thing he had said or done in their behalf. He had told them all, "This is just between you and me; let's not mention it to anybody else." He hadn't, that's certain; and neither had they until we pried it out of them.

For example, nobody but Davis and Mrs. Mabel Brooks knew who was responsible that cold winter night when a two-way communication system was strung from the school to the Brooks home so that her young grandson, whose case the doctor that day had diagnosed as rheumatic fever, could listen to and recite with his class. The state provides such equipment, but it usually takes a while to get it installed.

The doctor said young Brooks had not many weeks. That night, though it was snowing heavily, the line went up. Davis had strung it—alone. And next day the stricken pupil recited with his class, with Davis acting as surprised as everybody else that "the state" had supplied such quick action.

He has no fancy for being known as the Mr. Fix-it behind almost every good thing, big and little, that comes off in his community. Things just happen—mysteriously but effectively. Community efforts, sagging toward failure, suddenly perk up and march toward success. Husbands and wives, heading toward breakup, suddenly disappoint the gossips by adjusting their differences. Youngsters drifting inevitably into delinquency suddenly make an about-face and become a credit to their parents and school. A farmer needing a bushel of seed corn, a brood sow, or a hand at fixing his fence suddenly finds his need supplied. Things appear in the church—such things as a new piece of carpet, some music for the choir, a bit of repair work or a small paint job. You ask where they came from. Nobody knows. But everybody can guess. His neighbors know Jim Davis' allergy for gratitude. And so they play the game along with him, loving him for it.

AS SUPERINTENDENT of the Consolidated School at Napier, an outlying section of Ames, Davis occupies a strategic position for letting his light of Christian helpfulness shine. In fact, it was his inability to turn from a spot where he was needed that is responsible for his being there. A farmer with no other purpose in life than to afford his own two sons a chance at the wholesome farm upbringing he en-

joyed, he had no notion of becoming a professional educator. But the high school from which he had graduated fell on evil ways. That was ten years ago. The principal had quit, and nobody suitable could be found to replace him. So when one night his neighbors came in a body and told Jim the youngsters were running wild and asked him to "hold on" for a while, he parked his tractors and went to teaching again—a profession he had briefly followed after graduating from Iowa State in '28. He's been there ever since.

The school now has one of the most coveted standings of any in the state. Jim Davis knows every one of the 135 students by first name. And there's not one among them who dreads a summons from the superintendent's office. If a child is taken ill at school, he is not sent home. Davis takes him, stopping by home only long enough to pick up Mrs. Davis—a gracious, sunny-dispositioned woman quite as much loved as Jim himself. It will be her self-appointed job then to stay with the family until she is sure they have everything needed for the child's care.

When not teaching in the classroom, the popular superintendent generally is moving about talking with the youngsters between their classes, settling a problem here, lending a hand with lessons there, or refereeing a basketball game in the gym or umpiring a ball contest on the grounds. He is proud of his school's athletic record (undefeated in basketball so far this year), its mixed chorus which took first place last year in the state contest, the staff of teachers he has recruited by traveling across the state and talking so enthusiastically about Napier they turned down better paying jobs to "go along with Jim."

All this has given the Napier Consolidated School a reputation out of all proportion to its size. One farm mother told me, "My husband and I sold our farm and moved into the Napier community for no other reason than that we wanted our children to go to school under Jim Davis."

AS A churchman, Jim Davis is the kind of layman pastors pray for and too seldom find. He and his family are never absent from church. And they all take active part, in the lovely little Methodist church, singing in the choir, teaching Sunday-school classes, acting as ushers, taking the collection, and doing whatever else needs to be done. Davis himself is sponsor of the youth fellowship and member of no fewer than twelve committees—most of which he founded and keeps going.

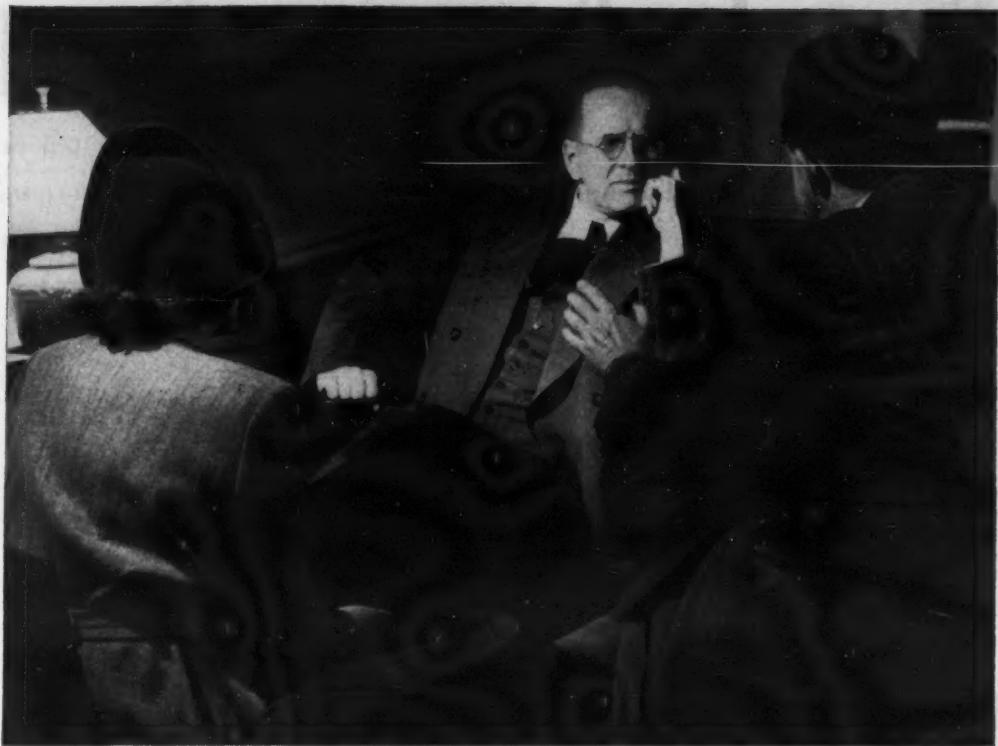
But it's more than that, you realize. He spends his days working for and with youth—and his nights dreaming of better ways of doing it. Let this one

(Continued on page 84)

## HOLY LENT

I shall not spend each fleeting Lenten day  
As does the solitary anchorite  
In haircloth garments, harshly drab and gray,  
And in a cell as black as starless night,  
While I do penance on my aching knees  
With prayer and fasting in the cheerless gloom,  
Which shuts me from the wisdom of the trees,  
That trembled, as the stone rolled from the tomb,  
But I shall walk the winding ways of earth  
With sun and shadow and with rain and snow,  
While from my heart there wells a song of mirth  
To heal the anguished hurts of grief and woe,  
Until in beauty breathing from the clod,  
Lo, I shall glimpse the risen Son of God!

—Edgar Daniel Kramer



PAUL PARKER

*Dr. Peale, a skilled diagnostician of the soul, knows the value of "getting it off your chest."*

# Don't Keep Your Troubles to Yourself!

Bottling up your spirit's aches and pains can be as silly—and as dangerous—as refusing to confide your body's ills to your doctor

By NORMAN VINCENT PEALE

**A**T A railroad station newsstand my attention was drawn to an extensive display of magazines and books dealing with the common problems of living.

"I notice you have a great deal of this literature for sale," I commented to the salesgirl.

"Yeah," she slangily replied, "and I'm tellin' you that kind of stuff sure does sell."

"What is the reason?" I asked.

"The answer's easy," she replied. "The poor things [referring to her customers] are all tangled up. There are so many things they want to get away from, mostly themselves, I suppose." Then she paused. "I guess they're looking for someone to release them from all their troubles."

As I walked away, her wise words rang in my ears: "The poor things are all tangled up. They're looking for someone to release them from all their troubles."

Of course, it is a very large order, but somebody has to perform this function of release for modern people. To meet the situation, a whole new profession has developed, that of personal counseling. Human beings of late seem to have developed higher tension, greater nervousness, deeper fears, profounder anxieties and more severe neuroses and complexes. It is one of the marked characteristics of our time.

It must be borne in mind that the beneficiaries of this new profession are not people of distorted mental life or pathological persons. The profession's primary function is to keep normal people normal. Counseling is basically preventive rather than curative, but it is also curative. It deals with the common fears, anxieties, hates and guilt reactions of everyday people.

The trained counselor helps a person to know himself, to understand why he does what he does. He teaches a person to analyze his motives, his ob-

jectives and his reactions. If it is a good practice to go to your dentist or to your physician periodically, it is equally wise to go to your spiritual advisor for regular checkups.

A man, who was a victim of nerves, came for an interview. His mind was in such a panic that he could no longer do his work. He occupied an important position but had completely lost his grip. His doctor told him frankly that he had no medicine for him except sedatives. He recommended that he see a psychiatrist, but as the patient was leaving the office, the doctor reconsidered. "Maybe you had better see a minister," he advised.

The patient came to see me. He was not a member of my church, nor had I ever met him. After a brief discussion, it became obvious that he needed to make a confession which I encouraged him to do. After he had cleansed his thoughts completely—and

(Continued on page 85)

# GOD'S JET-PROPELLED PROPHET

Wouldn't it make sense to have the same kind of "federal union" for churches that we have for states? That's a question Eli Stanley Jones has been tossing at audiences all across the land.

By KENNETH L. WILSON

UNTIL you have seen Dr. E. Stanley Jones sitting on the edge of his hotel bed, relaxed as a used tea bag, you can't properly appreciate the tense, coiled-spring side of him. The probability is that you have heard him speak at least once. The probability is also that you've come away with the tingling sensation you get when a cramped hand begins to "wake up"—only this time it's your conscience—plus the profound conviction that the man must, like a streamlined washing machine, give the impression even when

he is sitting still that he is hurrying off somewhere. You're sure that something in his system must take a beating.

But there in his room, the impression is one of humility and humanity, rather than of greatness; although these may be the most striking evidences of greatness. His fingernails are unscathed. If he is excited at the moment, it is because he is a new granddaddy, watching the time to make sure he gets in on the eight o'clock baby showing at the hospital. "If it had been a boy," he confides, "they were going to call it

Stanley." He has to smile at this hope deferred, and the smile knows its way to the wrinkles it has previously made at the corners of his eyes.

They aren't bored eyes; their sparkle has come from examining generous samplings of life and finding most of it good for something. That sparkle has written fourteen books and preached two to five times a day for enough years to send an ordinary man to the pension lists. His message has been the gospel of the unified individual through Christ. You think of that and remember remarks of his to the effect that Christianity is a way of utilizing life now; that heaven is so much gravy in addition. You decide that he is still one of his own best customers.

Dr. Jones is sixty-four. His white hair comes as a mild shock to one who has been brought up on his books, their youthful jacket-flap pictures proof of the fact that the church press, having acquired a photograph of a preacher, counts the matter done with once for all. But when you have spoken of his hair and the filling out of the once-lean hollows of his face, you have said all there is to say on that subject; his spirit is in knee-pants.

You get the tenseness only as he begins talking shop. And immediately you are in the presence of the Stanley Jones who can utilize language as other men can utilize atomic fission. Each word is chiseled out with all corners sharp, and then flung at you with sudden force. Slight pauses and momentarily closed eyes heighten the effect that the next sentence has been recruited, outfitted, and drilled while you wait. When it comes, it is meticulous; not even the speaker can conceal a bit of wonder as it passes in review.

When Stanley Jones says it, it has been said. A period at the end of one of his verbal sentences is peculiarly appropriate.

He deals in contrasts and likenesses—blacks and whites. His logic is built in sentences that are short enough to push you a step at a time along what quickly enough turns out to be a one-way street. If there is a key to his platform

(Continued on page 78)





ILLUSTRATED BY MITCHELL HOOKS

# *The American Way is the Christian Way*

By ALFRED P. HAAKE



**I**SAY that the American Way is the Christian Way! Or at least that it is the nearest to the Christian way of any scheme of living yet devised.

Oh, yes—the American way is under fire. Many a critic lambasts it fore and aft; it is called materialistic, pagan, undemocratic, nationalistic—and a lot more I can't repeat here! Let's grant that there is some truth in what the critics say. Certainly, there is materialism, whether one counts it good or bad,

Here in America we have achieved a level of living, comfort and even luxury, which is the envy of the rest of the world. With less than seven percent of the world's population, we own and enjoy more than forty percent of the world's wealth and income—about six times our share on the basis of sheer numbers of population.

Now, I would be the first to agree that life is more than meat or the material things which provide comfort. America has freedom in a degree un-

known to any other country in the world, opportunity for growth and self-development and, in consequence, a wider and more nearly equitable distribution of the good things of life than can be found in other nations.

That is not to say there is nothing to be desired in our country. There is much to be desired! *But it does mean that we have fared better and prospered more greatly than any other nation on the face of the earth.*

And to what shall we give the credit?

Not to our natural resources, for natural resources are found in as great and even greater abundance in other lands. Not to our labor, for labor is industrious and intelligent in other lands as well as in our own. Not even to our capital goods or tools, although these far exceed those of other countries. Other nations are just as capable of producing tools and machinery as we are, if ever they offer as effective

*(Continued on page 65)*

# Black Sheep, White Sheep

By GRACE NIES FLETCHER and JANET HOWE

ILLUSTRATED BY MALCOLM THOMPSON

**I**F DOCTOR WHITE's death had been a shock, Patricia Thomas's going that way at his funeral sent the whole town into a panic. People kept their downstairs windows locked in spite of the warm June weather, and stayed in nights, for no one knew where the mysterious killer might strike next. Small happenings were exaggerated out of their importance; mothers saw Peeping Toms at every window; Aggie insisted that the dominie's old black gown she had hung out on the backyard line had disappeared into thin air; and big black Sunday announced that "Dat debbil done stole my Sunday hat." Such absurdities merely indicated the almost hysterical mood of Wayre.

For Patricia Thomas had been murdered, as Slim Babone had suspected; but he had not been able to prove that either Liz or Terry had anything to do with it. Consequently, after questioning, they had been released. "Fingerprints all over the car, but none on the icepick handle," Slim complained bitterly to the dominie. "Anyone of 'em at the funeral mighta been the guilty one."

The dominie shivered. This was Pat who was dead; Pat whom you'd known since she was a little girl speaking a piece in Sunday school. The richest little girl and woman in town; but that didn't help her now. Nor James either. This had hit him terribly hard, not only in his grief at losing his wife, but in his most vulnerable spot—his pride. **TOOL MAGNATE'S WIFE SLAIN**, the newspaper headlines shrieked. Instead of being envied because he had risen from mechanic in the toolworks to president, James was now to be pitied. It was a bitter pill for him to swallow.

Herman admitted having left the icepick in the Thomas car the morning of the funeral; he'd used it to scrape off an old brake-test sticker, he insisted. He'd been called away by Pat herself to do an errand and he couldn't remember if he'd left the pick lying on the car seat and it had fallen down behind the cushion, or if he'd put it hastily away in the glove compartment. Herman insisted that was all he knew, and there was no proof against him.

Slim Babone was so dejected over the blank wall they were up against that it was more to cheer him up than anything else which made the dominie

apologetically give him the envelope with Aggie's "three white hairs" which she and Mame had found on the bushes by the White's back gate, the morning after the doctor's murder.

"Why wasn't I shown this before?" Slim snapped. "No wonder I get nowhere with everyone holding out on me!"

"I forgot it," the dominie admitted. "Can you tell what head a hair comes from?"

"Yes and no," Slim said. "It wouldn't be certain enough to hang a man but it might help to . . . Say, at the inquest didn't that Pendery woman say she played the part of a grandmother the night the Doc was killed? She might have worn a white wig!"

"She couldn't be two places at once," the dominie pointed out reasonably "Half the town saw her there on the stage until after eleven."

This was the unsatisfactory state of affairs when Connie asked the dominie to be present at the reading of the Doctor's will. Tod Walsh had gone back to New York, but everyone else from the wedding party was present. When he came into the White's living room that afternoon, it seemed to the dominie that the air was so charged with emotional electricity he was surprised his own fingers didn't throw off

sparks when he shook hands with Mr. Gimple, the lawyer.

"Hello, Dominie!" a drawling voice said behind him. Gale Pendery wore a black dress that set off her flaming hair, and a gorgeous silver fox was flung over her shoulders. She announced, "Bill gave it to me—for an engagement present."

James snorted from the big armchair and the dominie said hastily, "It's very becoming. You're looking lovely too, Connie my dear."

Connie smiled at him from the shelter of Jim's arm as they sat together on the davenport. She was all in white, and beside Gale she looked like a thoroughbred disdaining a mongrel puppy. The dominie mentally discarded the simile and substituted "a madonna lily beside a full blown peony."

"Well, well, why don't we get on with it? Come for the reading of the will, didn't we, Gimple?" James snapped irritably. He told Gale, "Sit down—if you can, in that dress." Terry standing by the fireplace, threw his father a quick, angry glance. Terry looked badly, the dominie worried. He had dark circles under his eyes and a nervous way of chewing his lips. Pat's death had hit him hardest, for vain and weak as mother and son might both be, they had loved each other.

(Continued on page 68)

**WHAT HAS GONE BEFORE.** This is the story of a wise and kindly old village preacher, Dr. QUAIL, whom everyone calls "The Dominie," and of the tragedy that comes to his parish when two of the most prominent families in the New England town of Wayre are being united through the marriage of CONNIE WHITE and young JIM THOMAS.

On the wedding eve, TERRY, Jim's brother, comes back after having been thought lost in the Pacific war. Terry had been engaged to Connie—and now he threatens to break up the wedding . . . Connie's father, Dr. WILLIAM WHITE, meanwhile has given evidence of being involved in an affair with GALE PENDERY, a flamboyant New York actress. This is disturbing not only to the family but to Liz HARDING, the doctor's secretary. Most disturbed of all are the arrogant JAMES THOMAS, father of the groom, and his wife, PATRICIA, neurotically fearful of some vague evil that seems to brood over the house.

When the ceremony is about to begin, Terry appears briefly in the church doorway, then vanishes. Dr. White is not present, having sent a message that he had a sick call to make. With a foreboding that something is about to happen, the dominie hurries through the ceremony. Going out of the church with Liz he sees Dr. White's car parked in the lot. They go over to speak to Connie's father—and find him dead at the wheel.

Sgt. BABONE, state police, takes charge. It is discovered the doctor was shot. But no gun is found . . . which makes it murder! The questioning continues with nothing of significance turning up until an officer walks in with a gun he found hidden near the death car. It is the Jap gun Jim had brought back with him, and which he missed that morning. Terry acknowledges he took it. Babone accuses him of the murder. "Smart, aren't you?" sneers Terry. "But I didn't kill him nor did Jim. But . . . it serves him right."

Next day Aggie brings the dominie a "clue"—three white hairs she found on a bush by the White's back gate. Later Terry invites the dominie to dinner and they drive off in Terry's car. They have a near-fatal accident and it is discovered someone had tampered with the car—which is almost enough to throw suspicion off Terry. At the inquest, Gale Pendery's testimony does not check with the facts.

The interment is held on a rain-lashed day with everyone present. The thunder and lightning prove too much for Pat; James leads her away and comes back alone. Seconds later, Aggie rushes up to the dominie and during a momentary lull in the storm, calls out, "Come quick! Pat's fainted!" They all rush to Pat's car. She is dead—killed with an icepick that lies on the floor. Now read on.



*"You're not reading that right,  
you old fool!" screamed Gale.*

HAL THOMAS



# The Miracle

By MARGARET LEE RUNBECK

ILLUSTRATOR: CHARLES ZINGARO

Miracles still happen—but only to those who believe in them. One happened to Jane Brown.

THE other night I listened to some very learned friends of mine discussing miracles. Or rather, I should say, explaining them away. They have gone into the whole thing rather thoroughly and have convinced themselves, on what they think is very good logic, that miracles simply do not occur. Their reason tells them so.

As I was listening to them, I was thinking that they are like a man who knows there is no such thing as love, because he himself has never felt it.

The people who *have* known the miracle do not need to defend it, or explain it. It happened to them and that is its proof. Such a person is Jane Brown, who told me this story, and who knows that it is true, and that it is a miracle.

It happened when Jane Brown was first left a widow with three small children to care for in a village in a part of our country where poverty is no stranger. The baby in the family was only six months old. She was a delicate baby, and the first thing the children did when they awakened in the morning was to tiptoe over to the clothes basket where she slept to be sure she was breathing properly. They were terribly afraid something would happen to

her. After all, something *had* happened to their father; and this was such a *small* baby...

The weather was unusually bitter that winter, with a rowdy wind that was always rattling the thin little house and whistling across the floors and blowing the tacked-up calendar from the wall. The Brown children used to think that if they had a rug on the floor the whole house would be warmer. But they did have blankets on their beds, they used to remind each other gratefully, and as soon as it was dark they'd hop into them and keep warm. But the best thing they had for keeping them warm was their mother's cheerfulness. Nothing keeps out cold like a good laughing mother, and theirs was a great one for making children laugh. She was a great one too for talking to her Father, after the children had fallen asleep.

WELL, this morning dawned especially cold. The minute Jane got up she knew she would have to fight all day long to keep the baby warm. She made some piping hot cereal, bundled up the two school children and started them off a bit early.

"You two run over to Grannie's on the

way to school and ask her if she can go over to the coal yard and try to get them to send us out a bag of coal," she said.

"Why don't we get a ton of coal?" Jim asked. "We used to get coal by the ton when Daddy was here."

"Never mind what we used to do when Daddy was here," his mother said quickly. "You just run along and do what I tell you. And this afternoon when you come home from school we'll pop up some corn and make believe we're having a party."

During the morning the storm grew worse, and Jane Brown watched from the window with the sick baby in her arms, holding her close to keep her warm. They'd get through the day; it was the night which really worried her.

Just before noon she got to thinking about how God always helps those who help themselves; so she wrapped up the baby and tucked her under the blankets, put on her husband's old overcoat and went out to the empty coal bin in the woodshed. Every lump of coal had long ago been picked up, but there was left a film of coal dust and fragments of kindling wood and trash. She swept these carefully into a pile, a pitiful pile of debris and gathered it up gratefully into a coal scuttle.

When she was running back into the house, she saw a bent little figure coming along the road, laden down with a big parcel. It was Grannie, braving the storm to bring all the food she could carry.

"But don't expect any coal, honey," Grannie called out to her, so she'd not let her hopes spring up too high. "Nobody in town seems to have any coal. They're hoping to get some later. You people better all come home with me. I've got a fire in my room."

"We wouldn't dare move the baby in the storm, Grannie," Jane said.

THEY went into the house and Grannie looked at the infant. "No. I think you're better off right here," she admitted. "She's sleeping. We'd better just let her sleep, the blessed."

Jane showed Grannie the scuttle of dust coal, and they tried to build up each other's courage the way women do when they're up against something they just can't help fearing. Grannie opened the bag of food—some bits of meat for a stew and some carrots and potatoes.

"We'll have a feast," Jane said. "I don't see how you carried it all."

"Yes, you do," Grannie said soberly. "Mothers can do anything. Don't you know that?"

"I do," Jane admitted. "I certainly do. They can do anything—if they have to bad enough."

They both kept looking at the window apprehensively, for the sleet seemed to be sharper and heavier by the minute. (Continued on next page)



"I hate to leave you here alone," Grannie said. "If I didn't have my own job to do . . ." (Grannie kept house for some old people in the village.)

"I won't be alone," Jane said. "You know that, Grannie."

When the children came home, they had the stew and the popcorn, and then they all went into the front room for their usual prayer. Even the baby was carried in. For some reason the baby hadn't waked up all that day. But Jane, so grateful to have the baby not fretting with the cold, hadn't noticed that.

After the children had been put to bed, a great fear came over Jane. She realized suddenly that the baby had slept all through the day. She had been glad to have her sleep, but now she knew that it had not been healthy sleep. She went over and knelt down beside the baby's basket, which was sitting on a chair to be out of the draft. The little figure was still, and there seemed hardly a breath in her. In panic the mother picked her up and found that the child was limp. She was too frightened to pray, she says, so she only talked to God. She talked and wept and held her own breath to listen to the tiny breathing. She says the sound was as small as the noise of a snowflake.

She laid the baby back in the basket, and put all the trash and coal dust in the stove. She was weak with fear now, for suddenly she felt alone and down in a hollow of despair. There was no one near at hand to help. She dared not wake the children, and the baby was dying.

"I just seemed to go out of my mind with fear," she said.

Then suddenly she felt as if God was in the very room with her, as if He had put an arm around her, and had poured peace into her heart. She was quite calm now, and she lay down beside the baby to keep her warm. The small breath was stronger now. The mother lay a long time in silent gratitude and then she got up and thanked God on her knees, for she knew that all was well.

She fell asleep then, happy and sure that everything was all right, not knowing where help would come from, but sure that God would send it.

Suddenly she was awake again. She had no idea what time it was, but the window was still dark, and the house was bitter cold, for the last of the trash had long ago burned out. Outside her door someone was calling.

"Lady! Oh, lady . . ."

She feared it was someone in distress and her first thought was that she must run out quickly and help. Her first thought, you see, was not of herself, but of someone she might be able to help. I think perhaps, in spite of my learned friends whose reasoning

## BOOKS I LIKED BEST —Ralph W. Sockman

Dr. Sockman  
is the nation-  
ally known  
minister of  
New York's  
Christian  
Church.



HUMAN DESTINY, by Lecomte du Nuoy (Longmans Green).

MIRACLES, by C. S. Lewis (Macmillan).

PEACE OR ANARCHY, by Cord Meyer, Jr. (Little Brown).

never has found a miracle, that her state of mind is the only climate in which a miracle can happen.

At any rate, Jane put on the overcoat and ran to the door. The cold was like a sharp knife. In the pitch darkness she couldn't see, but after a few minutes her eyes made out a truck standing beside her fence. A big, kind-faced black man was scrambling from his seat, and unhooking the back of the coal truck.

"I brung you this coal, lady," he called out cheerfully. "We thought on a cold morning like this, you'd sure be needing it."

"Oh, we do! We certainly do," Jane cried. "But who . . .?"

"Miss Amy come to my cabin in the back of the coal yard, and woke me up in the middle of the night. She say, 'Now John, you git yourself up out of that nice warm bed and fetch this coal out to this address.' I say, 'Miss Amy, I'se nearly froze under dese blankets. Besides, I don't know where that address it.' Miss Amy didn't say nuffin more. She just looked at me, and put the paper with the address on my table."

"Oh . . . unload it quickly," Jane said, almost crying with gratitude. "Did you have any trouble finding us? This is a back road."

"Found it jes like the directions was writ all over me," John said, beaming. "Didn't have no trouble at all."

While the big wonderful lumps of coal were being unloaded from the

truck, Jane told him how she had tried and tried to get a bag of coal, and he said, "Yassum, ain't nobody got no coal in town right now, lady. You's jes' favored."

Jane said, when she told me, "I never loved anything the way I loved the sight of those big black lumps. It was more than just coal . . ."

She signed the bill the coalman had, and told him she would come in and pay for it later. From the letterhead she saw that he had come from a small town seven miles away from her own village.

By six o'clock he had it all unloaded, and just before she went back into the house Jane couldn't help dropping on her knees beside her back door to say a prayer of gratitude. The black man in the truck raised up his own hands and said, "Thank You, God. We praise you for doing this thing, Suh."

Jane carried in a big generous scuttle of coal and built up the kind of fire that sent warmth into every crack and corner of the house. The little stove hummed as it had not done for weeks, and the children woke up and ran around in their bare feet for the sheer pleasure of being warm and reckless.

"The house was warm from end to end," Jane said, "but to tell you the truth, the real warmth was inside my heart."

THE coal lasted them clear through the winter. Every time Jane could scrape out a dime or a quarter, she laid it aside to pay that wonderful welcome coal bill. At last, very early in the spring, she had the whole price of a ton of coal, and she felt proud and grateful and happy. She dressed the baby and took her in to stay with Grannie, and she got a bus to the next town and looked for the coal yard.

It was a small company, she found, and she went in and asked for Miss Amy. An elderly white-haired woman came out of the office, and Jane said, "I've come to pay this bill."

Miss Amy looked at it, and went over to her ledger. She ran through it, then took down another and flipped through the pages of that. Jane stood quietly, listening to the big wall clock tick, and wondering whether she ought to try to tell Miss Amy what the coal had meant as an answer to her prayer.

Then Miss Amy turned to her and said, "I don't find any bill here. Are you sure you owe us for this?"

"Well, isn't that your heading on the bill?"

Miss Amy said, "Yes, it is; and the funny part is that it looks like my handwriting. But I don't find any record of it in the ledger."

Jane said, "Well, call John. He was the driver who brought it out. He said (Continued on page 95)

Give . . .  
a subscription to CHRISTIAN HERALD

this Easter!

(One year . . . \$3)

CHRISTIAN HERALD

# Captain McCloskey's POST-WAR MISSION

By THOMAS M. JOHNSON

"**H**I, SOLDIER!" hailed a voice from nowhere. "Can I share your fire?"

A tall, straight-backed youth squinted into darkness from the small flame he was shielding against enemy eyes, and replied, "Sure! And coffee too!" Then he added, "I'm John J. McCloskey."

"John!" cried the newcomer. "I'm Otis Davey!"

The two young men clasped hands in the firelight.

Ten years earlier they had raised occasional Cain together in the same South Orange, N. J., school. Then Davey had moved away. Now both were lieutenants, Davey in the daredevil Rangers, McCloskey in the equally daredevil cavalry-on-wheels, the Third Reconnaissance Troop. There on the deadly Anzio beachhead they talked laughingly about the past. Then Davey showed some photographs.

"I'm a father!" he exulted. "A boy, born a month ago! Here's his picture."

"When I was born, 26 years ago," Davey continued, "my father was over here in Europe too, fighting Germans. He was killed before he ever saw me. But that can't happen twice."

The young men parted soon after. Weeks later, McCloskey's family wrote him that it had happened twice. The mother of the child Davey would never see was in South Orange. Having only the brief official notice of Otis' death in action, she longed for the answers to many questions.

"I'll tell her," McCloskey wrote. "I'm coming home for rest and recuperation."

A land-mine had ripped his abdomen, broken a leg, an arm and six ribs; as soon as he recovered, he looked up the slight, auburn-haired girl, and told her about Otis. She asked two questions: Had he known he was a father? And how had he died? She was so glad that to the first the answer was "yes," so proud that to the second it was: in trying to rescue a force of Ranger comrades trapped in Cisterna.

"Just what," she asked, "did Otis do, in combat and out?" She understood little of war and his part in it. She wanted someone to tell her. McCloskey did. The girl-widow did not cry. Her bravery and her gratitude moved the captain—he had been promoted—greatly.

McCloskey had a deep sense of duty. He had entered the Army voluntarily before Pearl Harbor, from the Univer-

sity of Virginia, as second lieutenant. He was a kindly officer, knowing his soldiers not as "enlisted men" but as human beings.

Davey's widow made McCloskey believe that to discharge his full duty, he must do one more thing for those who could not come home. After the war he would visit their families and tell

them, as he had told her, the answers to their heartfelt questions about how their boys had lived and died in strange and dangerous places. Returned to his outfit, he wrote down the name of each "K. I. A." killed in action, the date and place; first North Africa, Sicily, Italy, then France, Germany and Austria.

(Continued on page 89)

*"I'm Captain John J. McCloskey, lately commanding the Third Reconnaissance Troop. I've come to tell you about your son. . . ."*





## Womans Place IN THE CHURCH

Edited by Isabel Cornell

*Mrs. Whitsitt arranges a symmetrical design. Note graduation in size of blooms.*

Courtesy Roses, Inc.

# Flowers AND THEIR ARRANGEMENT IN CHURCH

ONE of the responsibilities that almost invariably falls to the lot of the church's women is the providing and arranging of flowers for sanctuary and chancel. Because of the importance of doing this tastefully and correctly, we devote our "lead story" to that subject this month.

We did not pull this piece out of thin air. We went to the experts. And among these none is better qualified than Edna Rutherford Whitsitt of Scarsdale, N. Y., whose hobby of floral design has won her professional status.

Here are some of her suggestions:

"The committee responsible for arranging flowers for church decoration should not strive for spectacular effects," says Mrs. Whitsitt. "Flowers arranged for religious use should add to the dignity and simplicity of the setting. Fussy, elaborate groups of flowers disturb the beholder just as much as the lack of arrangement, if gift blooms are thrust 'as is' into a container of water."

In Scarsdale, her present home, Mrs. Whitsitt has been flower chairman for

the Hitchcock Memorial Church. For some years her arrangements have won prizes at flower shows, and her exhibits have appeared at the International Flower Show. Naturally, Mrs. Whitsitt has seen many floral pieces in churches. She admits there are two types of arrangements that bother her professional eye. The first is a huge center display of showy flowers, which rises in front of the pulpit interfering with the minister's outlook on his congregation and their view of him; the second is overlarge vases of flowers on the altar that tower above the cross.

In flower arrangement, variation in the height of the flowers, and the degree of bloom from bud to full-blown flower, help create good balance and interest. Buds and smaller flowers are usually arranged at the top and sides, and the full blown flowers, large blossoms or heavy leaves are placed at the center and lower part to create a center of interest. For an attractive arrangement of roses for instance, use some long-stemmed buds, some half-blown and some full-blown roses. Mrs. Whitsitt added that if she had only buds to work with, she would stand some of them in hot water, or set them in a warm place to make the petals unfold.

Another tip: be sure there are always some flowers in the group with definite shape or form. Whether selecting garden or florist varieties, be sure to choose much more of one kind of flower to avoid a hodge-podge effect. Add extra foliage of the flowers, or heavy leaves at the base of an arrangement if it seems to need balance.

As a general rule, the most pleasing effect is attained when the flowers are at least one and one-half times the height of the receptacle, and they may be even higher. For a low, wide bowl, one and a half times the diameter is the measurement used for an approximation of the flower height.

When the cross is in the center of a table or altar, the flowers on each side should never rise above the crossbar, or be close enough to fall in front of the cross, or detract from its importance in any way. A symmetrical arrangement in each vase, fan or triangular-shaped, is pleasing. Or an asymmetrical bal-

ance of blooms in each container may be used, forming a frame for the cross.

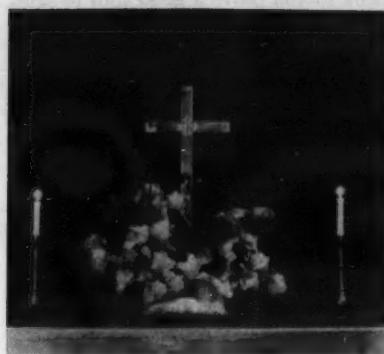
Flowers set on a low table in front of the pulpit should be for decoration, not camouflage. Vases are often placed on stands on either side of the rostrum. Or if the pulpit is set at one side, a massive bouquet may be placed as a balance at the other side.

Containers for flowers should always be dignified, in keeping with the church atmosphere. Fine antiques, porcelains, alabaster and marble are suitable, as well as those of such fine metals as brass, bronze, pewter and silver. Glass vases are not advised because of the visibility of the unattractive stems below the water line.

It is really unfortunate, Mrs. Whitsitt feels, that those who give flowers in memory of loved ones seldom consult the flower committee in choosing varieties and colors. Beautiful blue, violet and dark red flowers, colorful in daylight, lose their effectiveness in artificial light. The pale blues fade to white, and the reds, violets and dark blues go to black, particularly in a dimly lit nave. If your church has daylight at the time of its services, your choice of colors is greater.

Another consideration should be for the hangings or decorations of the church. If the colors of the flowers clash with the background, they will spoil each other.

Mrs. Whitsitt suggests white flowers as the best choice for beauty and dramatic simplicity. Pale pinks and light



yellow are also attractive, and the wise use of greens enhances almost every arrangement. Colored foliage can often be combined with just a few blossoms when garden flowers are scarce.

Avoid choosing the strongly scented varieties that may be very enjoyable at home, but are too heavy for church. Make full use of your local flowers at the height of their season. Each section of the country has its own beauties of flower and foliage, both cultivated and wild. Crepe myrtle, bay blossom, coral vine, daisies, forsythia, gladioli, begonias, delphiniums, dahlias, laurel, magnolia—there are hundreds of them.

**E**ASTER is one of the most interesting seasons for church flower decoration. It is a time when the flower committee should rise to the occasion and dress the church beautifully in spring colors. The lily has become the ecclesi-

astical flower because of its purity and dignity. Lilies are most effective in vases by themselves, or with a few large leaves or palm fronds. A magnificent effect can be created at the foot of the pulpit and banking the altar rail by using blooming lilies in pots, disguised with ferns and palm fronds. Broad-leaved evergreens and smilax are other choice greens for Easter.

Spring offers other beautiful flowers besides the lily. White tulips, yellow and pale-cream daffodils, narcissi, light-colored iris and other flowers of pastel shades look well alone or combined with each other. Large flowering branches such as flowering pear or magnolia are beautiful, or a mass display of forsythia.

Before arranging her flowers, Mrs. Whitsitt conditions them to stay fresh longer. "Whenever I go to the garden to clip flowers," she told me, "I put them directly in water. When I return to the house, I clip the stems again *underwater* and let them stand up to their necks in deep water in a cool place for several hours, or even overnight. Flowers cut and arranged in vases immediately are just wasted. Their freshness is gone in a few hours."

Blooms from the florist she treats the same way whenever time allows, although they are assumed to be conditioned in the shop. Be sure to remove from the flower, stems and all the leaves that will be underwater. This will keep the water fresh longer, freer from decay.

(Continued on next page)



Besides a selection of various sizes, shapes and types of containers, Mrs. Whitsitt advises each church to have a pair of keen-edged flower clippers and some adaptable holders for the vases. Ordinary coarse-meshed chicken wire crumpled in a bowl makes a satisfactory holder.

Whenever possible, she advises, the church flower committee should seek the guidance of a member of the local garden club who has a background of information on flowers and their most effective arrangement.

#### BOOK TEA FOR EASTER TIME

**W**HENEVER I hear of a suggestion for a woman's group program that will promote good fellowship, attract new friends and prospective members as well as make money, I hasten to pass on the details.

Since Easter has become a gift-giving time, a Book Tea would be appropriate at this season. The church rooms, in their Easter dress of flowers and greens, would provide a lovely setting for such a party.

The first step in planning this special event is to contact one of the big publishing houses and ask if they are interested in furnishing a display of their books and sending a representative—perhaps an author on a lecture tour, or a speaker who will talk on current books or on how to select children's books, etc., and take orders. If you are not conveniently located near a large city, perhaps you could arrange a display through a local bookshop and ask a librarian or a teacher to be the speaker of the day on a bookish subject.

The books are to be put on display. The guests look over the selection and place orders with the representative of the publisher or the bookshop, the church group receiving a percentage of the total sales. If an author is present, his offer to autograph copies of his

book should prove a good spur to sales.

Books should be so arranged on several large tables that people looking them over won't be crowded. If the display is large, you could group the volumes by subject—fiction, cookbooks and household subjects, children's, religious, etc. Post a list of current best-sellers, favorite books, clipped-out reviews of books on exhibit.

The refreshments may be elaborate, or may be simplified by serving small plain cup cakes, some with yellow frosting, some with white frosting. Delicious sandwich spreads can be made with the new strained or chopped meat for babies. Pep up the flavor with salt or pepper, Worcestershire, finely chopped pickles or olives, ketchup, capers, etc., as desired.

Publicity is very important in drawing a good crowd. The more who come and buy, the greater the profit. Several weeks in advance, put up posters with an eye-catching sketch. Follow with newspaper notices and reminders in the church bulletin, postcards and personal telephone calls, urging members to come and bring several friends.

Remind those who plan to buy books of any kind to wait for the group's Book Tea, and to place their orders then. If necessary, admission of 35 or 50 cents, charged at the door, should cover the cost of food not donated and table decorations—and perhaps there will be a little left over for the treasury.

#### PIN MONEY PLANS

**I**T'S already time to start planning and even working for next fall's fair. An attractive story-book quilt in applique, simple to make, is an ideal project for a group to carry on through the coming months. It may be made as a small quilt (33½ x 44½ inches) with six story designs, or as a large quilt (44½ x 66½ inches) with twelve designs, telling of the joys and sorrows

#### Large Quantity Food File

**M**enus for March are suitable for various church affairs. If you would like the recipes in quantities to serve 50 of the dishes starred, please send a self-addressed envelope with your request to Editor, Woman's Place Department, Christian Herald, 27 East 39th Street, New York 16, N. Y.

**L**adies Luncheon: Orange and Grapefruit Cup; Chicken and Vegetable Salad in Rolls\*; Sliced Raw Tomatoes; Pickles; Chocolate Chiffon Pie.

**A**fternoon Tea: Orange Sugar Biscuits; Open-Faced Deviled Ham and Olive Sandwiches; Cream Puff Miniatures\*; Crisp Molasses Cookies; Tea with Lemon and Cloves.

**S**upper: Baked Ham Loaf with Apple Rings\*; Mixed Vegetable Salad\*; Rye Bread; Butter; Pumpernickel; Angel Food Cake with Butterscotch Sauce\*.

**D**inner: Baked Boneless Ham with Maple Glaze\*; Oven Crisp Potatoes\*; Creamed Peas and White Onions; Hot Rolls; Butter; Gingerbread with Pineapple Cream; Cheese Whip\*.

of the Three Little Kittens who lost their mittens. Even small children can pick out the kittens on the story blocks, each eleven inches square. The quilt pattern costs 75c, and is easy to use, since the block patterns can be distributed around the group so that each member will have her pick-up work. When all are ready, an old-fashioned quilting bee can be programmed to put the story together. Order the pattern from: Woman's Place Dept., Christian Herald, 27 East 39 Street, New York 16.

Does some member of your group have an interesting old home, or an intriguing modern-design house? A collection of glass or china? Antique furniture, doll house or a hobby? Do you? Perhaps friends would like to come to a private showing of your collection or hobby and be willing to pay a quarter, especially if you told them the details and background of the material. If you feel that you don't have enough for a show, maybe some friends would add their collections to yours.

#### HERE'S AN IDEA

**H**ERE are some Easter costume tips from the files of Mrs. J. W. Saunders, our pageant expert, you read about in December. To make helmets she suggests collecting old felt hats. Wet the crown of each thoroughly. Work it down over a large saucepan at least two inches larger than the head-size. When dry, remove and cut up the back and part way to the front. Bring the cut edges together and fit on the head, having a wide seam on the outside, up the center back and half over the top of the head. Stitch this seam and fringe with scissors to form a feather effect. Cut out the helmet by the eyes for better visibility. Paint inside and out with silver. To imitate soldier's leather armor, fit the body with wide strips of silver paper stitched to muslin. Wear over khaki pants, leaving legs bare and lacing them with red strips of cloth, with sandals on feet. Another version of armor is to paint coarse mesh dishcloths with silver paint. Sew two together and fasten on each side of the body, covering the chest. Metal jelly molds pounded flat make good epaulettes.

To entertain a Sunday-school class of young ones, lay a bunny's trail for each child, leading to a little present. Wind a piece of colored string around furniture, in and out of several rooms, ending under a chair or where it can't be seen, tying a small favor to the end of the string. Fix one string trail for each child, using different colored ones, if possible, and criss-crossing trails to add to the merry confusion. Give each boy or girl a colored Easter egg to wind his string around as he follows the bunny's trail.

THE END

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# DAILY MEDITATIONS

## For the Quiet Hour

BY DR. WILLIAM L. STIDGER

A PRAYER AND MEDITATION FOR EACH DAY OF THE MONTH

### Monday, March 1

READ PSALM 34:10

*Here's the story we've been told:  
No good thing will He withhold.*

—MARY JONES

"BUT THEY THAT SEEK the Lord shall not want any good thing." That thought has been repeated in the Bible at least fifty times, or so my incomplete research reveals. It runs like a theme through the Book. Therefore, I have the feeling that the poets, prophets and sages of the Scriptures mean what they say. Evidently my friend Fred Shepard feels that way as he sings: "O Lord, how beautiful and free the blessings of Thy hands! Recurring needs are well supplied by Thy divine command. Such blessings, rare beyond compare, unceasing praise demand."

*Dear Father of all good and gracious gifts, we thank Thee for the many times we are told in Thy Book that we shall not want for any good thing. Amen.*

### Tuesday, March 2

READ PSALM 136:1

*Give thanks, my soul, and lift thine eyes  
Up to the everlasting skies.*

—EDWIN MARKHAM

"O GIVE THANKS unto the Lord; for he is good!" When we begin through our meditation hours just to sum up the ways in which God is good—and good to us—we are amazed at the sum and the variety of them. Take one simple thing: the "Hour of Silence" by Pauline Havard, which expresses what these devotional periods mean to us: "Accept the gift of silence. Sit alone A little while; stay quietly apart From the world's din; sit on a sunny stone Or grass and let peace flow back through your heart."

*Dear Father of all quiet places and of all quiet souls, we pray that Thou wilt send Thy peace unto us this day.*

### Wednesday, March 3

READ JOHN 6:58

*The Holy Bread of God is mine;  
A symbol of the bread divine.*

—ANGELA MORGAN

"HE THAT EATETH of this bread shall live for ever." We are often puzzled as to what that bread is. I like to think of it as the spiritual bread of silence and meditation, especially when I think of this sacred hour we spend together, for I know that out of the silences comes as much spiritual strength as bread, the so called "Staff of Life," brings to our bodies. Such silence as Pauline Havard speaks of: "Or if on a crowded street you live, Sit quiet in your room an hour; the city's thunder Will be forgotten as the moments give To you God's healing gifts of peace and wonder."

*Dear God of all good gifts, we ask  
Thee this day for the gift of peace and  
wonder in our souls. Amen.*

### Thursday, March 4

READ PSALM 19:1

*There is a glory in the sky,  
A wonder on the hill;  
A light within my heart tonight  
God's promise to fulfill*

—MARY JONES

"THE HEAVENS DECLARE the glory of God." Even in these tempestuous March days that is true. Great masses of white or black clouds pile up like mountain ranges; and at evening and dawn they are often touched and tipped with gold and crimson. The stars, the wide expanse of sky, the autumnal woods and skies, such times as even the falling of a leaf brings a shock to the quiet—all of this declares the glory of God: "This then is the quiet miracle, This feeling of sweet renewal, swift release. Soft as a falling leaf petal's kiss, We feel the lovely inflow of His peace." Even in the early spring days of March we like to think of autumn's quiet, and the "still small voice" after the storm.

*Dear God of the skies and of all  
spiritual things, we thank Thee that the  
"heavens declare" Thy glory. Amen.*

### Friday, March 5

READ PSALM 18:2

*The Lord is my rock and fortress,  
He is my faith and hope;  
He is my guide and counsellor  
As through life's maze I grope.*

—GENE OXNAM

"THE LORD IS my rock and my fortress!" And always He is more than that in these turbulent international days. He is my deliverer, "my God, my strength in whom I will trust." I call that the "Pyramid Verse" because it is accumulative. Watch it climbing upward:

ROCK!  
STRENGTH!  
DELIVERER!  
IN WHOM I WILL TRUST!

That is the solid base on which we Christians rest our faith and our hope. That pyramid is a symbol of it.

*Dear God of all stable, solid, foundational things, we thank Thee for the permanency of our faith. Amen.*

### Saturday, March 6

READ EZEKIEL 12:12

*Open my eyes that I may see  
My mission and my destiny;  
Open my ears that I may hear  
The music from a central sphere.*

—ANGELA MORGAN

"THAT HE SEE NOT the ground with his eyes" is our text. So many of us are like that; we are blindfolded with hate, selfishness and sin. A little girl I know has imaginary playfellows. She told her mother one morning that "Susy has lights in her ears." "But why lights in her ears, darling?" The wise answer was: "So that she can see what she hears." *There* is the wisdom of the sages and of the ages. We hear so much that we are all confused. May we through these meditation hours sift out the bad, and be able to see what we hear.

*Dear Father of all sight and sound,  
teach us to open our eyes that we may  
see, open our ears that we may hear and  
open our hearts that we may heed.  
Amen.*

### Sunday, March 7

READ LUKE 1:79

*To them that sit in darkness  
He hath brought His holy light;  
To those who suffer illness  
He hath washed away their blight.*

—JOHN LAVELEY

"HE CAME TO GIVE light to them that sit in darkness." What a simple, direct, understandable statement that is, for even a child can understand it—a child who fears darkness and who loves the light. And it means just what it says. Our Bible starts with God's immortal proclamation, "Let there be light!" From there on, the bringing, giving and creating of light is mentioned more than five hundred times. Even Christ said of Himself: "I am the light of the world." He also said: "Ye are the light of the world," which meant His disciples and His followers. The Book of Revelation is literally floodlighted with great lights. Our Book and our religion begins and ends in light. We are the people of light.

*Dear Lord of all light and love, we thank Thee that Thou are the God of light and that we profess the religion of light. Amen.*

**Monday, March 8**

READ PSALM 87:6

*My country 'tis of thee,  
Sweet land of liberty.*

"THE LORD SHALL COUNT when He writhes up the people that this man was born here." Every day of my life I drive past a stone memorial on the site of the home where was born Samuel Francis Smith, the author of our national hymn. Every day in Boston I pass by the church where that hymn was first sung. We here in the Newton and Boston area have a great pride in the fact that "this man was born here." But the greatest pride the Christian has is in the spot where he was "born again" in Jesus Christ.

*Dear Christ, we thank Thee that we know what it means to be redeemed, re-born in Thee. Amen.*

**Tuesday, March 9**

READ MATTHEW 16:24

*This is Christ's word, man's destiny:  
'Take up my cross and follow me!'*  
—MARY SCOTT

"IF ANY MAN will come after me, let him deny himself, and take up his cross, and follow me." It is a terrible challenge but it leads to the happy life here and hereafter. Ralph Waldo Emerson says in one of his immortal essays: "The small nature is the one that continually strives for effect. The larger nature never does. The one goes here and there in order to gain recognition, in order to attach himself to the world. The other stays at home and draws the world to him. The one strives to get the other to give; the one to be served, the other to serve; the one for personal aggrandizement, the other for personal self-denial. You may guess which one of them God loves."

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Dear Father of all unselfishness and sacrifice, we thank Thee that we know in our hearts which one Thou lovest.

## Wednesday, March 10

READ JOHN 12:26

"IF ANY MAN SERVE me, let him follow me." Last summer I wanted to teach my grandsons a lesson of life, so I took them to pick blackberries. They always like to put up a brave front before their grandfather, so I plunged into the prickly briars where the luscious berries hung in pockets. Each boy plunged in after me, and each boy in turn soon began to complain, and Billy to weep, "These briars hurt me!" I said to Billy: "They hurt me also, Billy, but if you want to go where your 'Da' goes you'll have to bear the pricks and thorns in order to get the ripe blackberries. It is always true that you have to suffer some to get the rich things of life." Billy replied, with a child's intuitive insight: "I get you, Da!" And in he plunged regardless of thorns and pricks.

Dear Christ of all sacrifice and suffering, we thank Thee that Thou hast given us a great challenge; and we accept it this day, for we shall serve Thee and follow Thee. Amen.

## Thursday, March 11

READ JOHN 10:27

*The sheep, they know the shepherd's voice; They hear his footfalls on the sod; He is their keeper and their friend; Their guide and comforter and god.*

—EDWIN MARKHAM

"MY SHEEP HEAR my voice, and I know them, and they follow me." No man who has traveled in the Holy Land and heard the shepherd's whistle in the night, heard his gentle, comforting Oriental words when the sheep are disturbed, watched them calm down in their restlessness; watched the shepherd sitting silently on a smooth rock; or watched them move, in the silent watches of the dawn to new and greener pastures, will fail to understand that beautiful verse-theme and that glorious saying of Christ, the kindly Shepherd of us all.

Dear Christ, the Shepherd of the sheep, Thou who leadeth us into green pastures, who restoreth our souls, we are glad to follow Thee, for we hear Thy loving voice all around us in the uncertain days of March. Amen.

## Friday, March 12

READ I PETER 2:21

"CHRIST ALSO suffered for us, leaving us an example, that ye should follow His steps." When I was a young Christian we used to sing a song which all the youngsters loved: "Follow, follow, follow the gleam." I can still get a thrill out of that phrase from the old

song. I can still feel the warmth of an outdoor wood fire around which we met; still see the starlit skies overhead in mountain or vale; still feel in my eyes the tears of a great resolution to Christian service. That is a rich memory to bring back to all of us this March morning.

Dear Christ, we would follow Thee this day and all days in our hearts and in our living. Amen.

## Saturday, March 13

READ JOHN 8:12

"I AM THE LIGHT of the world: he that followeth me shall not walk in darkness." Recently I went through one of the most beautiful caves in the cave region of Kentucky, "Diamond Cavern," owned by a Presbyterian minister, Elwood Rowsey, pastor of Dundee Presbyterian Church in Omaha, Nebr. It is the "gem" of all the Kentucky Caverns. Only an hour is required to go through as contrasted with a whole day's trip through Mammoth Cave, and it is immeasurably more beautiful. Dr. Rowsey led the way and as we walked from room to room he would turn a switch and the light would flood each gloriously shining room. We did not walk in darkness in that deep cave.

Dear Christ of all earth's light, love and laughter, we lift glad hearts as we follow Thee because Thou art the light of the world to us. Amen.

## Sunday, March 14

READ JOHN 16:24

"ASK, AND YE shall receive, that your joy may be full. I don't think there is anything more wonderful than the joy that comes to a little child when he gets something he wants. I am a combination of the U. S. Senate, Santa Claus and a benevolent society to my grandchildren. The first thing they always ask (much to their mother's chagrin) when I land in Cincinnati is, "Did you bring me a pa?" (That means a present.) I did and always do. I do it because I like to see their joy overflowing. "That your joy may be full." That is the reason Christ gave us that promise.

Dear Christ of all good and gracious gifts, we thank Thee that our joy is often full because of Thy giving and living. Amen.

## Monday, March 15

READ JAMES 1:5

"IF ANY OF YOU lack wisdom, let him ask of God . . . and it shall be given him." The wisest man I ever knew was old "Father Staley," a blacksmith in Moundsville, W. Va. He never went to school, never even saw a college, but he was intuitively wise. People in trouble went to him; businessmen making new ventures asked his advice; lit-

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the children took to him their troubles as they watched the sparks fly from his anvil. He was the oracle of our town; and since I have grown older I have discovered why: He was a simple, natural Christian and he had the wisdom of God in his soul.

*Dear God of infinite wisdom we thank Thee that Thy Son, Jesus, when a mere child confused the sages and wise men in the temple because he had Thy wisdom in His soul. Amen.*

**Tuesday, March 16**

READ JOHN 15:7

"IF YE ABIDE in me . . . ye shall ask what ye will, and it shall be done unto you." In my Scotch mother's old scrap book I find this verse which illustrates the thought that whatever you think will come to pass, if ye abide in Christ it shall be done unto you: "You never can tell what your thoughts will do, In bringing you hates or loves; For thoughts are things, and their airy wings Are swifter than carrier doves. They follow the law of the universe: Each thing must create its kind: And they speed on the track to bring you back, Whatever went out of your mind."

*Dear Christ of all high, happy and holy thoughts, we thank Thee that if we think with Thee and like Thee, we shall be like Thee. Amen.*

**Wednesday, March 17**

READ I JOHN 3:22

"WHATEVER WE ASK, we receive of him." Why? The answer is in our text: "Because we have kept his commandments." I happen to be, among other things, a teacher in a theological school. For twenty years I have been giving away and sending out choice books. As I look back over the years I find that I am apt to give those books to boys who respond to my ideas, plans, methods; boys who have an eager response to me and my ideas. I do not ask that they be what students call "apple polishers." In fact I never remember to have seen a single "apple polisher" in all my teaching. They exist only in student minds, not in professorial minds. I only ask that they have some response to my teaching. It is in the mood of this text.

*Dear Christ of all beauty and wonder, we thank Thee that Thou hast put beauty and wonder in our souls because that is what we have asked of Thee. Amen.*

**Thursday, March 18**

READ JOHN 15:14

"YE ARE MY FRIENDS if ye do whatsoever I command you." That is a straight-from-the-shoulder saying. No person can fail to understand it. That is what I like about "these sayings of mine," as Jesus Himself called them.

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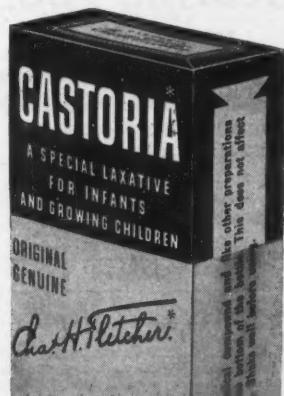
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*Dear Master of all friendships and loves, we thank Thee that Thou hast made clear what being Thy friend really means. Amen.*

### Friday, March 19

READ I JOHN 5:3

"FOR THIS IS the love of God, when we love God, and we keep His commandments"—another one of those almost blunt, certainly unmistakable sayings. It is as clear as sunlight, as right as rain, as beautiful as dawn. It means what it says. One day Edwin Markham, after loafing around our theological school for weeks and attending classes in theology and philosophy, said: "Those teachers seem to deliberately try to throw a mist and a fog around the simple, understandable sayings and principles of Jesus, who was, Himself, as direct and simple and honest as a child." Yes, this text is simple and understandable to us all this morning.

*Dear Christ of all simple, child-like thinking, we thank Thee that we can understand every word Thou sayest.*

### Saturday, March 20

READ MARK 11:22

"AND JESUS ANSWERING saith unto them, Have faith in God." "When the storms of life are raging, And my way is dark and drear, When the clouds hang low and threatening, And no help for me seems near, Then I look away to Jesus—He my soul doth help and cheer." There it is, all summed up in a few lines which I have, once again, found in my dear mother's celluloid-backed scrap book, and it seems as if she were reading those lines to me this March morning, and asking me to "have faith in God!"

*Dear Father, we do have faith in Thee, we do trust Thee, we do put our lives in Thy keeping this day and all days. Amen.*

### Sunday, March 21

READ ROMANS 5:1

THIS IS OUR joyous Palm Sunday meditation: "Therefore, being justified by faith, we have peace with God." And we walk in victory with Christ into Jerusalem. An old hymn sings its way through my memory: "Faith is the Victory!" In "The Robe" there is a scene where Demetrius sees Jesus marching in

the Triumphal Procession, and catches a look in Christ's eyes. An Athenian says to him: "See Christ—close up?" "Yes." "Was He crazy?" "No!" replied Demetrius. "A king?" "No," muttered Demetrius, soberly, "not a king." "What is He then?" demanded the Athenian. "I don't know! But He is something more important than a king!"

*Dear Christ the victorious, Christ of the triumphal entry, Christ of our joy and delight, we thank Thee that Thou didst encourage a joyous religion on that beautiful day. Amen.*

### Monday, March 22

READ HEBREWS 11:6

*'Tis known to every child and waif; The law of love and life is Faith!*

—ELIZABETH CULTER

"WITHOUT FAITH it is impossible to please Him." This morning as I write this meditation, the Boston *Herald* tells of a man who became both a father and a grandfather in the same hour. If my experience is universal, becoming a grandfather will bring more real satisfaction than becoming a father. We delight so much in our grandchildren because they have absolute, unreasoning, implicit, unadulterated faith in our word, deed and action. Faith it is that holds the world together.

*Dear Christ of our faith and hope, we hereby bring to Thee our unlimited faith because we want to please Thee.*

### Tuesday, March 23

READ I PETER 1:5

"WHO ARE KEPT by the power of God through faith unto salvation." Evidently the unknown writer from whom my Scotch mother clipped this simple verse felt the same way that our text feels: "So to you on life's journey. With your cares and sorrows too, If your cross grows very heavy, With no future help in view, Don't give up! Just trust God's promise, Christ will see you safely through."

*Dear Father of our faith, and Christ of our salvation, we thank Thee that we have a double faith: our faith in God the Father who so loved the world that He gave His only begotten Son. Amen.*

### Wednesday, March 24

READ MARK 9:23

"ALL THINGS ARE possible to him

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that believeth." Evidently Gail Brook Burkett felt that way when that poet wrote "Refrain of Valor": "Let the storm wind lash the mountain, I will climb today! Let the dangers crowd around me On my periled way! I shall go still upward singing, Calm and undismayed. Doubt which saps determination, And unworthy dread, Vanish like the mist at sunrise, As I move ahead."

Dear Christ of all valor and courage, we lift glad hearts to Thee this morning because Thou hast set us an unparalleled example of faith, belief and courage. Amen.

**Thursday, March 25**

READ JOHN 5:24

*In this world of hate and strife  
He has everlasting life;  
He who follows Christ unshod  
Over thorn-pricked hardened sod.*

—ANGELO NORDEN

"HE THAT HEARETH my word, and believeth on him that sent me, hath everlasting life." And the best way to express such a belief in Christ, and to prove that we have heard His word is to "Do the deed" as it is expressed in this scrap-book poem: "Let me remember just one golden truth, Though every other should forsake my mind; Let me be guided by one steadfast law: That I shall leave no day of life behind Without accomplishing some worth-while task. Oh, let me never face the setting sun With empty hands but may I always hold Some evidence of work and duty done." That is the best way I know to prove that we have heard Christ's word and that we believe on Him.

Dear Christ of the deed, the great and glorious deed of dying on a cross, we thank Thee that that Cross lifts us up until we walk with God among the stars. Amen.

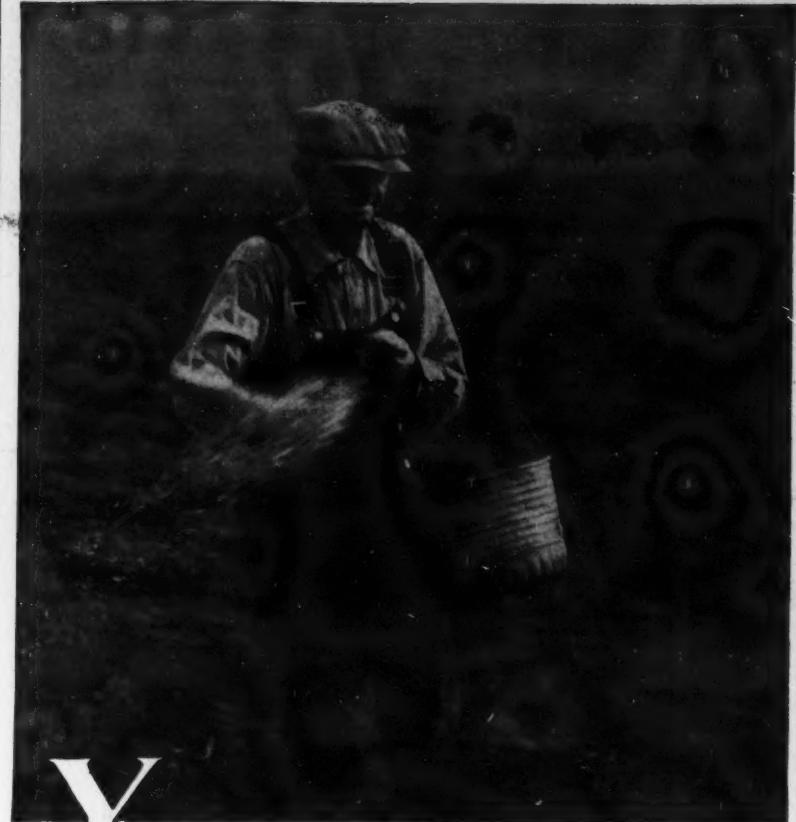
**Friday, March 26**

READ JOHN 15:4

*Abide in me, and I in you;  
Eternal law of love—and true!*

—ANGELA MORGAN

THIS IS GOOD FRIDAY, and yet I select this text: "Abide in me and I in you." This is the word and this is the day, the seemingly tragic day of Christ's death—a death which some poet once called "The Death Imperial." The best way to prove that we do "abide in Him" is to abide in His ways and to do His will: "This is the day! Whatever I may hope To make of life, demands attention now. His dreams of harvest times come true alone, For him whose careful hand directs the plow. This is the day. My chance to win is here, And every second points the way. Let me remember just one golden truth; the present time is best; This Is The Day!" Add to that Browning's couplet: "Put in the plow and plant the great hereafter



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in the now" and you have the spirit of Christ on Calvary; He who had faith to see Easter from Calvary's cruel cross.

*Dear Christ of the imperial death, of the imperial hope, and the imperial faith, we follow Thee. Amen.*

### Saturday, March 27

READ JOHN 15:5

"I AM THE VINE, ye are the branches." What a satisfying relationship that simple symbol implies. What an understandable thought for our morning meditation on a March day! For these are late March days when the vines, still covered in many parts of this land with snow, deep in winter cold, are already feeling the vibrant, electrical stimulation of new sap, and birth, and life "looking for the general resurrection" of the earth. So may it be in our spiritual lives that we receive the meaning of our text this morning; that He is the vine and we are the branches.

*Dear God of all growing and living things, we thank Thee that Thou hast granted us this intimate relationship of being branches of Thy love growing out of Thy vine. Amen.*

### Sunday, March 28

READ JOHN 15:10

Within my shelter ye shall hide;  
Within my victory abide.

—ELIZABETH HYLAND

"YE SHALL ABIDE in my love." This is Easter Sunday. Victory is in the air, and in our hearts the immortal Resurrection story, the victory of love. Loneliness and fear has departed from us; a great sense of triumph and elation takes possession of us. Love is still king! Only such lines as John Masefield sings in "The Everlasting Mercy" says what we want to say: "O glory of the lighted mind; How dull I'd been, how dead, how blind. The station brook to my new eyes was babbling out of Paradise; The waters slanting through the rain, Were singing: 'Christ is risen again!'"

*Dear Christ of the Resurrection, Christ of all victory and Joy, we thank Thee for the certainty that Thy conquest over death and the tomb brings into our religious lives. Amen.*

### Monday, March 29

READ I JOHN 2:28

"ABIDE IN HIM; that when He shall appear, we may have confidence." There can be no bewildering loneliness, no baffling hurt, no crushing disaster when we "abide in Him." Such loneliness as we hear sung in this verse—not great poetry, but expressing an everyday experience: "It's the sound that you hear when you crunch through the snow, And see through the window a

red crimson glow; It's saying good-bye to a friend and the throe When you know it's the last time he'll smile at you so. These things make up loneliness. Now do you know?" Yes, we know what loneliness is; but we also know the certain cure for it. It is: to "abide in Him" that "we may have confidence."

*Dear Christ of all courage and confidence, we lift our glad hearts to Thee in joy this dawn that Thou hast invited us into the house of Thy love to abide with Thee. Amen.*

### Tuesday, March 30

READ I JOHN 2:6

I shall talk as He talked;  
I shall walk where He walked.

—MARY SANNER

"HE THAT SAITH he abideth in Him ought himself also so to walk, even as He walked." Jesus was an out-of-doors man. I once wrote a little verse entitled, "Christ was the Outdoor Son of God." I am not quoting that verse here, but instead another verse of beautiful worth from my scrap book which fits into these March days. Christ walked in the outdoor wonder-world so why should not we even in these blustery days? "God laughs in the sunshine, And rejoices in every beautiful thing. They who neither laugh nor find pleasure, And give none, Are as the snow that falls listlessly, From lifeless branches At every wind that blows; are as those who do not know His laws and do not abide in Him."

*Dear God of all goodness, we thank Thee that when we abide in Thee we are certain of the direction in which we are going for Thy universal laws control our destinies. Amen.*

### Wednesday, March 31

READ II CORINTHIANS 12:9

"MY GRACE IS sufficient for thee." That is a regnant note on which to end this month of meditations. It has been a varied month, storm-tossed and tumultuous at times, like Lake Galilee when Jesus spake peace to its troubled waters. At times "warm, sweet, tender even yet, a present help art Thou"; with the promise of April flowers beneath its snow, its cold and its blustering winds. "Regard the ferns and grasses, how they grow; They do not spin, and neither do they toil, Yet Solomon with regal robes aglow Could not outshine these sisters of the soil. If then God clothes the grasses with such grace, Shall we not trust Him for the human race?"

*Dear God of all glowing spring skies, of all warm and awakening earth, of all universal laws and hopes, we do trust Thee for the human race and for our own individual destinies. Amen.*

## SUNDAY SCHOOL LESSONS

(Continued from page 10)

must become the active enemy of everything that menaces the dignity of Christian character. So does he maintain his own dignity in the realized presence of the living, loving Christ.

### Questions:

What are the factors in your own community that menace the dignity of Christian character? Let us be frank and specific. What can we, as Christians, do about them?

The Roman Church forbids its members to attend certain theaters that offer questionable entertainment. What do you think of this? What methods can our Protestant churches use to make our influence felt on the side of clean entertainment?

• Sunday, March 21st

### THE KINGDOM OF GOD

LUKE 4:16-20; MARK 4:26-29; LUKE 17:20-21;  
ROMANS 14:17

THE Kingdom of God is neither racial nor geographical. It is a reign not a realm. It centers in the King. Jesus met the prejudices of His people head on. Their notion of the Kingdom was so very different than His. They expected a Messiah who would lead them to a world empire that would outshine the Kingdom of Solomon. Their Hebrew nation would throw off the yoke of Rome and become a world power. The capital of their empire would be Jerusalem. When Jesus dared to read from Isaiah 61:1-2 in the Nazareth synagogue and apply it to Himself, they were outraged. This passage had always been applied to the Messiah, and Jesus was not their idea of royalty.

As Jesus came to establish the Kingdom of God, He used none of the devices by which empires are built. No armies, no diplomacy, no treaties, no dependence on economic power, no political organization—even John the Baptist, His own herald, had moments of doubt about Him, as he awaited death in Herod's prison. Jesus sent back word to Him of the deeds of mercy He was performing, and that was all the proof of His Messiahship He gave. Jesus was building a Kingdom, one that would last far beyond the days of Rome. He was building this Kingdom on love. He won men to Himself.

Even when they could not understand what He said or did, they loved Him. Their trust in Him became the force that held the Kingdom together. He was not only the supreme authority in His Kingdom but also the beloved Saviour. The citizens in His Kingdom come close together in fellowship and understanding because they first come close to Him.

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ships between men stems from righteous hearts. The Kingdom of God is not a particular form of society, but it is comprised of redeemed men. Because they are redeemed they will create a society that reflects Christian principles. The basic need of the world in Jesus' day and in ours, is better men.

THE Kingdom of God is as unseen as life in a grain of wheat. The health and fruit of the grain are proof of the presence of the Kingdom. "If Christianity ends in the individual, it ends." Power for growth is within us when Christ is our King. That power sends us out into the world as citizens of heaven, seeking to bring as much heaven into human relationships as possible. We will not cease to plan and hope for the brotherhood of man, but we will understand that the method of Jesus was to make men brothers first, to change human nature into divine nature. Evangelism is the most potent force for realizing the Kingdom of God in the atomic age, or in any age.

#### Questions:

Dr. Buttrick defines the Kingdom of God in "The Parables of Jesus" as follows: "A divine commonwealth in which each personality is realized in seeking the welfare of all and in which each is regarded not as a means but always as an end." Discuss.

What do you learn about the Kingdom of God in the following passages: Matthew 5:3; 6:33; Mark 10:15; John 3:3?

#### • Sunday, March 28th

#### ETERNAL LIFE

COLOSSIANS 3:1-4, 12-17; 1 JOHN 5:11, 12;  
JOHN 17:3

WE CAN be as certain of heaven as we are certain of Christ. All the comforting philosophies we may use to support the expectation of eternal life leave us hopeful but not sure. Eternal life cannot be proved by competent witnesses who have experienced death and have returned to tell us that it is not the end. The assurance of Paul and John and of the Christian saints of all ages comes from the certainty of Christ's resurrection. The Easter message, "He is not here, He is risen, as He said," is our one unconquerable assurance. "Because He lives, ye shall live also."

Eternal life in Christ must not be confined to the future tense. This is Paul's message to the Colossians. It is the message of the whole Gospel. Dorothy Greenwill said, "That is the curse of religion, that habit of translating into a vague future tense what Christ offers now." Paul wrote, "To live is Christ" and then, "to die is gain." He weaves into his epistles the constant theme of the believers union with Christ. He speaks of the Christian as being hum-

bled with Christ, crucified and buried with Christ, raised with Christ and finally glorified with Christ.

Easter validates the Christian way of life. It proves that the Christ-life can never be sealed in a tomb. The eternal life that Christ offers is more than length of life. It is quality of life, depth of life, life lived worthy of heaven. The Christian is in the world but does not live by the world's rules. It is a heavenly life because it is Christ's life.

LET THOSE who will, mock our "noxious exaggeration of the person of Christ." We place Christ only where He placed Himself, when we find Him to be the center of our hope. His power to forgive, to redeem, to save, is the power of the Resurrection. The Easter victory was over sin first, and then over what we call death.

The Easter Gospel offers the one hope for our world because it offers the one power by which the humblest relationships of life can be redeemed. The third chapter of Colossians begins on a high note. Someone has said that "it begins with the heavenlies and ends in the kitchen." Where does it end? In a discussion of master-servant relationships.

The glory of Easter, its alleluias, its flower-decked altars, its exultant joy—all these have bearing on the pressing problems of human relationships. From our church doors should flow into the currents of community life, power to solve family relationships, management-labor relationships, racial relationships, international relationships, all the differences that keep us from realizing the ideal of brotherhood. The certainty of the resurrection of our loved ones through Christ's resurrection must be accompanied by the certainty that in Christ we have the one solution for life on earth. Let Easter renew within us the certainty of Christ's power to save, now and forever.

#### Questions:

Read the following passages and note what is said about eternal life as a present possession: John 3:36; 5:24; 6:47, 54; 17:3. What other passages can you add to support the same truth?

Archbishop Temple said to the boys at Rugby, "Try to live as though that other world were immediately before your eyes." Just how would that change life for us?

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## SWINDLERS AT WORK

(Continued from page 20)

printing a biography of the deceased. He often leaves with a sizable "subscription" or "expenses" fee in his pocket. Another arrives with a case of "merchandise" which, he says, the husband ordered just before his death. The distraught widow often pays a handsome sum for a crate of building bricks.

The currently most common ghoul is the fake insurance representative. One pleasant-looking, clean-cut young man had made a tidy fortune by this method before he was caught a while ago. He would represent himself to a recently widowed lady of moderate means as an agent of one of the big insurance companies. He would then go through his very convincing routine. Her husband had carried an insurance policy with his firm for several thousand dollars. Unfortunately he had not paid his last premium. Now—if she were willing to pay that, a matter of \$200—the agent would see that she received the whole amount of the policy.

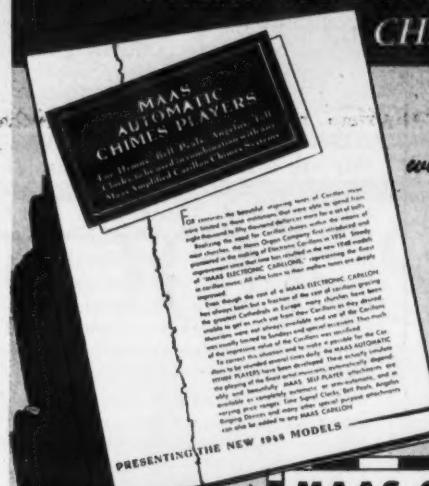
Of recent months the keenest brains of the brotherhood seem to have been turning their attention more and more to fake charity rackets. Before the war, charity swindles were a nuisance. Now they are becoming a menace. Years of devastation and suffering have conditioned the average American to respond automatically to almost any appeal for help. Every day some new agency is set up to aid underprivileged children, rehabilitate disabled veterans, or help the starving people of Europe. And philanthropy has become one of the ten biggest industries in the United States, with capital assets of 15 billion, an annual income of over two and a half billion dollars. At least a hundred million of that will go into the pockets of sharpers.

The most highly organized of the fake charity promoters are the so-called "boiler-room boys." Originally this type of swindler—who does all his work by telephone—would rent cheap space in the sub-basement of an office building, alongside the boilers, where he would set up his phones, assistants and sucker lists. Hence the name.

After the promoter has given his organization a convincing but also sufficiently general name, his assistants go to work. Each of these phone solicitors, hired by the promoters for their smooth, earnest, convincing voices, has his own private "tap list" of people who can be counted on to contribute handsomely to various types of charity appeals. Such lists can be purchased in the underworld market; \$500 for a thousand names is the standard price for a good one. In addition to name, address and telephone number, the foibles and prejudices of the prospect are noted. If he is a Zionist, an anti-vivisectionist or an Anglo-

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Home Mission Society  
152 Madison Ave., N. Y. 16, N. Y.

## BOOKS I LIKED BEST

—Fulton Oursler



Author and playwright, Mr. Oursler is senior editor of "Reader's Digest."

**HUMAN DESTINY**, by Lecomte du Nuoy (*Longmans Green*).

"States the case for faith in God in scientific terms and thereby arms the believer with rational answers to rationalistic atheism."

**THE TRUTHS MEN LIVE BY**, by John O'Brien (*Macmillan*).

"Builds the case for Christian faith on firm scientific foundations."

**TREASURES OF THE KINGDOM**, by T. Everett Harre (*Rinehart*).

"An anthology of superb religious short stories, from Tolstoi to Fannie Hurst; dramatizes faith in terms of exciting stories that catch fire to the heart and renew the warmth of the love of God within the soul."

phobe, an appeal will be directed at him which takes that into account.

By altering his line according to the season, a clever boiler-room man can tap his list several times a year. In February he asks for a contribution to "buy a ton of coal to keep a poor family from freezing." During June he asks for another to "send a city slum child on a country vacation." In November he asks for Thanksgiving baskets and Christmas dinners. A skillful phone solicitor—most of them are paid by promoters on a percentage basis—can make \$300 a week.

One cheeky "boiler-room boy" announced himself successfully for quite a while as the Mayor of New York. Another, over background noise and conversation that simulated a courtroom, specialized on lawyers. "This is Judge C—," he would say, in an impressive, judicial voice. "I'm calling to ask you a great personal favor. There's a charity I'm interested in . . ." The lawyer would generally contribute.

A big city like New York, Chicago or San Francisco has up to ten "boiler rooms" going all the time. A large one may have a battery of 20 phones and make 60,000 calls a month. Its annual take may be \$100,000 or better.

Working on the foreign ties of a large section of our population, swindlers have found European charity appeals very profitable. Using the telephone, a Los Angeles gang recently succeeded in raising \$53,000—ostensibly to send food,

blankets and clothing to Europe. The money disappeared and so did the gang. Better Business Bureaus and Chambers of Commerce have been swamped with complaints of this kind. Several months ago begging letters from Germany began flooding the United States in an unprecedented volume. Officials of various bona fide charity organizations, to whom a large number of these letters were referred, quickly noticed that many of them were identical in wording. "My wife is suffering from anemia. The doctors say that she desperately needs nourishing food. Please—a life is to be saved." U. S. relief authorities in Germany investigated and found that a gang—apparently with American contacts—was supplying customers, mostly German black-market racketeers, with names and addresses of Americans guaranteed to be soft touches, together with a prefabricated letter. They were doing well.

The "boiler-room boys" and their colleagues always try to slip under the cloak of respected organizations. Sharper like to use names for their organizations very similar to those of honest charities. One phony "relief association" recently sent out its appeal under a letterhead which carried the name of Herbert Hoover as "Managing Director" and President Truman as "Chairman of the Board." The ambition of every sharp promoter is to obtain the sponsorship of a recognized charity. Too often they are successful. Ex-servicemen's associations are most frequently in danger. One group a few months ago allowed its name to be used by an itinerant swindler who solicited subscriptions from the public for magazines which were to be sent to veterans' hospitals. The sharper made off, his pockets bulging. Another society sponsored a moonlight cruise for the benefit of disabled soldiers. The steamer had a capacity of 1,200. The promoter sold almost 10,000 tickets, pocketed the cash and vanished. A third veterans' group organized an auto raffle to pay off the mortgage on its clubhouse. The public bought \$22,000 worth of chances; \$3,000 went for the car, \$4,000 to the veterans, and \$15,000 to the promoter.

But of all fake philanthropies, bogus church charities are the sharper's favorite. They enjoy a certain automatic protection from scrutiny by both the public and the police. In many states a church—any kind of church—is exempt from the licensing and bonding regulations to which lay charities are subject.

In the State of New York, for example, all that the founder of a new religious sect has to do is to select a name, draw up incorporation papers, file them with the county clerk and pay about \$15. In some other states the establishment of a church is even easier.

The "American Catholic Orthodox Church, Inc." victimized generous New Yorkers over a period of ten years for more than \$500,000. Its leaders, who were neither Catholic nor Orthodox, included an "Archbishop," better known to the police as "Dutch Willy." The "pastor" of its prosperous West Side Mission was known in the underworld as "The Professor." They collected funds, and very successfully, for an old people's home, a day nursery and a boys' camp—none of which existed. The American Catholic Orthodox Church were given prison sentences.

A young woman dressed as a nun was doing rather well recently, collecting for charity in the bars along Manhattan's Third Avenue. Until, one day, a clear-eyed customer in one of them called a passing policeman. He recalled that nuns seldom go about singly, rarely

## BOOKS I LIKED BEST

—Luther A. Weigle

Dean of Yale Divinity School

**THE STUDY OF HISTORY**, by Arnold J. Toynbee (*Oxford*).

**HUMAN DESTINY**, by Lecomte du Nuoy (*Longmans Green*).

**WILLIAM TYNDALE**, by J. K. Mosley (*Macmillan*).

"Admirably done; makes William Tyndale live as no other book that has been written about him. In particular the chapters dealing with Tyndale's translation of the Bible are of very great interest and importance at this present time when the revision of the Bible is again one of our major concerns."

wear high-heeled slippers, and never enter saloons. At the station house the girl confessed that she was paying the "church" that she represented \$2 a day for her costume and credentials. Everything that she made over that she kept. Although she netted about \$200 a week, she said frankly, she thought of quitting to start her own religious racket.

The Better Business Bureaus and Chambers of Commerce watch for phony charities as closely as they do for fraudulent businesses. On receiving word of an unknown philanthropy, the BBB immediately checks with the Federal Council of Churches and other Protestant agencies, the Chancery Office of the Catholic Diocese, the Council of Jewish Federations and Welfare Funds, and other organizations which cover the entire field.

THE END

Give . . .  
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# BOOKS



# The Bible Since 1600

## THE KING JAMES VERSION

Completed in 1611 by Biblical scholars appointed by King James of England. Based on older English versions compared with the Hebrew and Greek manuscripts then available. The language is poetic, but many words and phrases are archaic and therefore not clear to this generation. The illustration is from a first edition; later editions used newer spelling and typography but essentially the same words and phrases.

## THE AMERICAN STANDARD VERSION

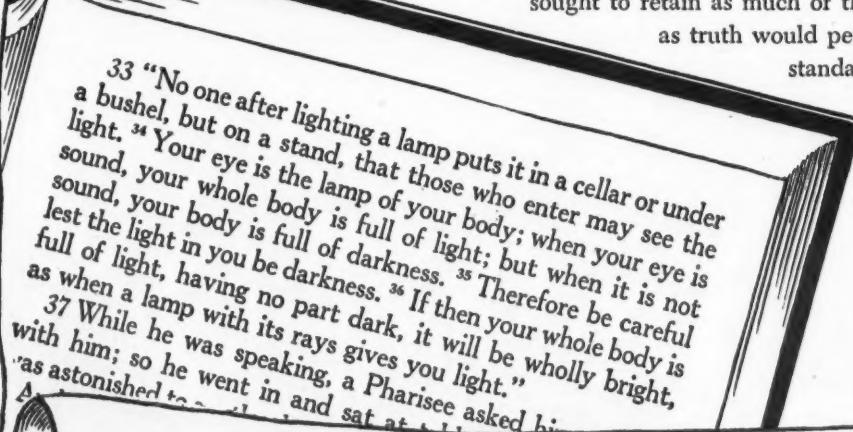
Published by Thomas Nelson in 1901. The American Standard Version of the Holy Bible was authorized by the American Revision Committee composed of the most eminent Christian Scholars from the leading theological seminaries of the Protestant denominations. Begun in 1872, it is the result of thirty years' work by the Committee, and embodies all scientific discoveries in Bible lands from 1600 to 1900.

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# If This Book Had Never Been

Think of the tremendous losses to art and music, literature and all other cultural influences, if the world had been denied this greatest of books!

By HAROLD GARNET BLACK

**A** QUARTER of a century ago Henry van Dyke, then a professor of English at Princeton University, published a volume called *Companionable Books*, the first chapter of which deals with the Bible. Concerning its widespread impact upon the whole course of two thousand years of history, he wrote: "No other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration. Not only has it brought to the countries in whose heart it has been set, new ideals of civilization, new models of character, new conceptions of virtue and hopes of happiness; but it has also given new impulse and form to the shaping imagination of man, and be-gotten beauty in literature and the other arts."

Through the centuries not only controversies but wars have raged over its teachings. People have suffered and died because of their belief in its message to mankind. Uncounted thousands have left their fatherland to seek a new home in a strange land where freedom of worship might be practiced. Mis-

sionaries have been inspired by it to take its central teachings to the far corners of the earth. Educational institutions have been established so that students might have opportunity to study its glowing pages and find their deeper meaning. In it men have discovered ideals and concepts of human behavior which, when actually followed, have vastly changed the current of world history and helped man to climb upward on the ladder of civilization.

There is not an aspect of life that has not felt its beneficent influence. What, for example, would have been the effect upon the race had there been no Bible to inspire painters and sculptors, architects and musicians and writers?

The loss to the world of art would be immeasurable if one were to destroy all the creations that have been inspired by Biblical subjects. There would be no Titian's "Entombment" hanging in the Paris Louvre and no Fra Angelico's "Coronation of the Virgin" in San Marco, Florence. Rembrandt's "Moses Descending Sinai," Raphael's "Sistine Madonna," Murillo's "Holy Family,"

Leonardo da Vinci's "Last Supper," Holman Hunt's "The Light of the World"—these and a host of other masterpieces of the painter's art would never have been conceived, had there been no sacred Scriptures from which to draw inspiration.

Without the Bible there would be no "St. John the Baptist" in Siena, no bas-relief of the "Crucifixion" in London—both the work of Donatello. Without it Michelangelo would never have executed that early work of his, the "Pieta" in St. Peter's at Rome, or his renowned "David," now one of the chief glories of Florence. Had there been no Bible, the profusion of sculptured saints and other Biblical characters, such as those which adorn the cathedrals at Exeter, Amiens, Rheims, Strasbourg and Venice, would never have been brought into being.

**T**HINK of the loss to civilization from the point of view of great cathedrals, churches, chapels, basilicas, and other forms of ecclesiastical architecture, had there been no Holy Bible. There

(Continued on page 61)

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Books**

by DANIEL A. POLING

**CRY, THE BELOVED COUNTRY,**  
by Alan Paton (Scribner, 278 pp., \$3.00).

ANNOUNCED as "the most distinguished novel that has come out of South Africa in many years," I find it one of the most distinguished of any period in my reading life. There is fire in it that runs like a flame across the wide veld. There is hidden passion that comes into the vast open of human hunger for a homeland. The hero is a humble Zulu pastor who searches for his prodigal son and finds him a murderer. There are other personalities scarcely less heroic. Here is the convincing indictment of a social system which drives native races into resentment and crime. Here is fate as inevitable, as relentless as Thomas Hardy at his best. The story has continuity. The style is completely different, but it sweeps like a growing river to its ocean. There is something of the quality of "How Green Was My Valley" in these sentences, and though it is quite different, there is the same dramatic originality. No contemporary novel is so dramatically the biography of the primitive human soul as is "Cry, The Beloved Country."

**A GUIDE TO CONFIDENT LIVING,** by Norman Vincent Peale (Prentice-Hall, 256 pp., \$2.75).

ON THESE pages New York City's most popular preacher releases his formula for confident living. But it is more than a formula. It is a dramatic picture that may become your portrait for life now. The chapter heads invite and intrigue and what follows justifies every one of them. Here are some of them: "How to Get Rid of Your Inferiority Complex," "Don't Keep Your Troubles to Yourself," "Prayer, the Most Powerful Form of Energy," "How to be Free from Fear." The chapter on "How to Obtain Married Happiness" should be read by every person who is now married, and by every other person who hopes to be. The final chapter, "Change Your Thoughts and You Change Everything," is both a summary and a challenge. Dr. Peale is a master of the illustration and this volume is filled with them. The book is alive with stories and the Peale pattern runs through them all. Preachers and public speakers will be using them for the next ten years.

LAST CHANCE IN CHINA, by Freda Utley (Bobbs-Merrill, 408 pp., \$3.50).

THIS author more than any other I have read presents the case for a democratic China after the pattern of Sun Yat-sen. She is both realistic and fervently idealistic. Frankly anti-Communist, she appraises the administration of the generalissimo and concludes that with only two alternatives, Chiang Kai-shek is infinitely to be desired. Freda Utley first visited the Far East as a correspondent of the *Manchester Guardian*, then went back as war correspondent of the *London News*. In another time of crisis she sought to awaken American and British public opinion to the menace of Japan. She now exposes the danger which threatens China, and therefore America and the rest of the world, from the advance of Communism. Out of first-hand knowledge and objective study, she writes a timely, great book.

RAINTREE COUNTY, by Ross Lockridge, Jr. (Houghton Mifflin, 1066 pp., \$3.95).

HERE is a book of height and breadth and depth. Here is writing in the grand style and a story majestic in its proportion. Here is a novel that did not need to be common, indecent and vulgar, but it is all of these too. (I have been so moved by this author's artistry that I could weep to write those words.) Not since "How Green Was My Valley" has there been a novel so elemental, so powerful, though "Raintree County" is the greater. Particularly, the publisher offends by complete silence on the book's indecencies in his blurb. "Get 'em all" is the formula. Let the motion-picture code judges change the story for the screen. I know the barnyard too and have been valet to farm animals, but why shovel that into libraries?

THE GREAT REHEARSAL, by Carl Van Doren (Viking, 336 pp., \$3.75).

HATS off to the Book-of-the-Month Club for its selection of this book—and it has been some time since I have taken my hat off to this club with so much downright enthusiasm. The story of the making and ratifying of the Constitution of the United States, by Carl Van Doren, is glorious writing. His pen has been touched by the fever of freedom and his history is alive with the love of America. Dramatically he tells of what happened when the Constitution came from secret sessions and braved the struggle for ratification, state after state. Yes, here is Carl Van Doren's masterpiece. Wherever else you have gone in American history, you have not gone far enough until you have traveled these sweeping pages.

#### BOOKS IN BRIEF

EARTHBOUND, by Dalton S. Raymond (Ziff-Davis, 381 pp., \$3.00). A romantic novel, dynamic, lusty and filled with surprises, of the New Orleans hinterland along the Mississippi. Bro-

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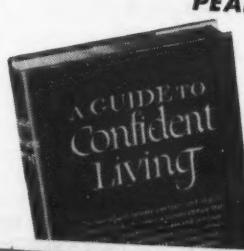
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ken vows and broken levees are a background for intrigue and disaster. A woman, startling in her beauty, sinister in her design, comes from a river shanty with its mud upon her body and her soul, to stain a great house. The young author knows his locale and has made it come alive with men and women, some with sacrificial love of the land and others with the evil passions that the river itself in flood violence seems to release. Not a story for church libraries, but written with maturity, it does grip the reader and it has great promise for the author's future.

*CAME A CAVALIER*, by Frances Parkinson Keyes (Julian Messner, 577 pp., \$3.00). A distinguished romantic novel in the grand style. It is unfortunate, I think, that a sheer story, authentic and glamorous, is compromised by propaganda for a faith. Also it is a disservice to that unity of free people

without which freedom itself cannot survive. There is a subtle contempt for Protestantism that will not make any Protestant happy. But the story lives and soars beyond this flaw. The heroine is a glorious woman. The man she chooses, a cavalier indeed; and the children she bears are completely worthy of their mother.

*THE HOODED HAWK*, by D. B. Wyndham Lewis (Longmans, Green, 312 pp., \$4.00). Here at last Johnson's Boswell gets his due. Never again will the greatest of all biographers be anonymous. Now his private life to the last dregs belongs to the public. A distinguished volume.

*THE HERITAGE OF FREEDOM*, by Frank Monaghan (Princeton University Press, 150 pp., \$3.50). The official, beautiful book of the Freedom Train will be an adornment to any

library. Particularly I commend it to the young people of America. I shall keep my copy for reference. I shall need to guard it well, for eager hands will be laid upon it. It is the documented, annotated library of the Train. All the contents are listed, each is described, and many are illustrated.

*THE GOSPEL OF SUFFERING*, by Soren Kierkegaard (Augsburg, 239 pp., \$2.75). Here is an effort—and a successful one—not to explain suffering and perhaps not to justify it, but to define its rewards—and these go a long way toward justifying it! Here is the theology of every-day experience, with an open door toward peace that passeth knowledge.

*LITTLE FOLDED HANDS*, illustrated by Otto Keisker (Concordia, 50 pp., 45c). The loveliest little book of child prayers that has yet been produced. The old and the new are here, and many of the new I have not previously seen. The prayers themselves are of a single verse and longer, and generally they are in poetic form, though some are arranged in prose. There are prayers for every occasion—morning, evening, the table, for times of sickness, for school and church, and at the close a number of general prayers. Every home where there are little children should possess this book.

*MIDLAND HUMOR*, edited by Jack Conroy (A. A. Wyn, 446 pp., \$3.95). The middle continent's great names in prose and poetry are nearly all here and they are represented by their greatest. Mark Twain, Finley Peter Dunne, Kim Hubbard, bow in and out and George Ade takes his cue. The most sophisticated are not absent—I wish that some of these were—but then you are not compelled to read them.

*MAPS OF THE BIBLE LANDS* (George F. Cram Co., 19 pp., 50 cents) "Maps of the Bible Lands" become available as a carefully edited reference booklet for the school, Sunday school and home—indeed, for the reading public generally. If you have ever wished to coordinate the Bible story with its geography, this is the booklet that makes it possible for you to do so.

*THE MISSIONARY*, by Cornelius Spencer (John Day, 276 pp., \$3.00). Certainly there is nothing orthodox about this missionary hero. If "to think is to be" then the man of this novel is pretty much what the missionary tradition rejects without a second hearing.

*EASTER IDEALS*, Volume Three (Ideals Pub. Co., \$1.00). Another superlatively beautiful volume in this inspiring series. They are books of clean, wholesome, old-fashioned ideals, replete with full-color paintings, photographs, poetry, homey philosophy. The present volume contains "The Last Days of Our Lord" portrayed in full-page, natural-color reproductions of paintings by European masters. The large book reflects the sacredness and rich beauty of the Easter season. Perfect as a keepsake or gift. H. G. S.

## This Easter give the Bible Lincoln cherished through the years

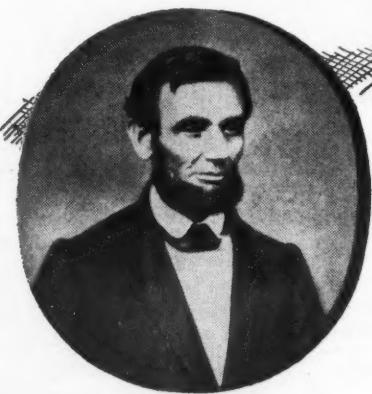
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**A** BIG job will be waiting for the children who come of age five, ten or fifteen years from now. Pity them if they cannot tackle it with better mental and spiritual equipment than this generation has had! We know that their world will not be in anything like apple-pie order, no matter how hard we work to make it so. World problems will grow more complex, and world citizenship will require qualities sadly lacking in this generation. More knowledge and deeper understanding will certainly be needed, and also spiritual serenity, emotional stability, and a greater, more broadened

sense of individual social responsibility.

Where and how can today's children acquire these qualities for tomorrow's tasks?

As parents, we are too inclined to depend upon the school for guidance of our children—though we know what an oversupply of politics and an undersupply of capable teachers have done to our schools. As teachers, we are too inclined to lean on the home—though we know what the high rate of divorce and the jittery tempo of modern living have done to family life.

Fortunately, the task of developing a more capable generation does not rest

solely with us as parents or as teachers or leaders of children. Every day, every hour, in school and out, at home and away, children are exposed to that continuous stream of miscellaneous experiences which is part and parcel of life.

Some of these experiences seem to pass over children's consciousness without making the slightest impression. Others make a tremendous impact. One look at a young boy's face when he sees a newsreel close-up of a desolate war orphan or hears the *click-click* of a G.I.'s cane against a sidewalk curb shows how deeply the sight has moved



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him. It has not been merely an unhappy scene outside himself. It has been a sudden and spontaneous transfer of identity which made that boy actually feel the way he, with his limited experience in such matters, imagined that person felt. He may soon forget the whole affair, but its effect on his emotions may, ten or twenty years later, affect profoundly his attitude toward war.

This ability for taking their experiences subjectively instead of objectively is typical of most children. A recent article on the inventor of model electric trains quotes him as saying that the children's greatest desire is "to participate in the operation of their models. ... They've got to be in on it."

The same thing is true in their reading. Through an emotional transfer of identity, children feel they are "in" on the adventures of admired characters in their books, shivering through their dangers and breathing a sigh of relief at the happy outcome. The more intensely they live their book-heroes' lives with them, the most deeply their thoughts and feelings are molded by these reading experiences.

The story form, as Jesus so well knew, is the most effective way of shaping attitudes and of making truths memorable. True as this is with adults, it is ten times more so with children.

Do you remember how you felt toward horses after you had read *Black Beauty*? Or how important your family suddenly became after you had read *Little Women*?

Going back still farther, do you remember your admiration for the industry and resourcefulness of the Third Little Pig and your disapproval of the unmanly Goldilocks? Besides reconciling me to my morning oatmeal, *The Three Bears* impressed on me the truths that even a bear's home was his castle, and that meddling in others' affairs was a highly undesirable activity!

Few modern tales can equal some of the time-tested folktales in setting forth, simply and effectively, the great principles of right living. Crime does not pay; brains are better than brawn; the race is not always to the swift; the despised one is sometimes the clever one; cooperation is important and desirable, as are friends, kindness, loyalty and virtue. All these truths are built into the very fibers of the young child who is nurtured on carefully selected folktales.

It does not follow that all good stories for little children are packed with moral import or social significance—or should be. Tales of everyday happenings, of fantasy, or of pure nonsense are also necessary to build up a healthy balance in young minds and spirits. But it is amazing how many good feelings can be embodied in simple stories for very small children. There can be the "feel" of happy home life, of security, of growth, of the beauty around us, and of the goodness of an ever-loving Father.

These are the spiritual and social values which are meaningful at a very young age.

Lullabies and soothing bedtime songs bring a sense of security to a child even before he can toddle. Verses, all the way from the indispensable Mother Goose to really great poetry, train small ears in rhythm, music and beauty in sound long before the words themselves have meaning. Picture books, if carefully chosen, can play the same role in unconsciously training young eyes to enjoy beauty in color and design.

Children of 3 and 4 enjoy simple stories with much repetition and some feeling of familiarity through the mention of objects or experiences known to them. Warm affection and happy relationships should permeate these stories, of which little children and little animals are the most popular characters. The pictures are as important as the text, and of course a happy ending is essential.

Not too much later, a beginning acquaintance can be made with the Book of Books; there are several good books designed for this purpose.

Along with the folktales, mentioned earlier, and the lilting verses repeated with such pleasure, modern everyday stories bring to children of 5 or 6 sound values in family and neighborhood relationships and a beginning sense of awareness and appreciation of their immediate world.

Here are a few specific titles for this nursery and beginning-school age:

*The Songs We Sing*, by H. W. Van Loon and Grace Castagnetta (Simon & Schuster, 1936, \$1.25).

*Mother Goose*, pictured by Tasha Tudor (Oxford, \$2).

*Another Here and Now Story Book*, edited by Lucy Sprague Mitchell (Dutton, \$2).

*Told under the Blue Umbrella*, and *Told under the Green Umbrella*, edited by Ass'n for Childhood Education Literature Committee (Macmillan, each \$2).

*The Peter Rabbit series* (18 books), by Beatrix Potter (Warner, 75c each).

*For a Child*, compiled by Wilma McFarland (Westminster \$2).

*Small Rain*, compiled by Jessie Orton Jones (Viking, \$2).

*The Little House*, by Virginia Lee Burton (Houghton-Mifflin, \$2).

*The Story About Ping*, by Marjorie Flack (Viking, \$1).

*Little Toot*, by Hardie Gramatky (Putnam, \$2).

*Mr. Plum and the Little Green Tree*, by Helen Earle Gilbert (Abingdon-Cokesbury, \$1.75).

At 7 and 8, boys and girls are interested in a wider range of subjects. They're beginning to read for themselves now, but it takes time to acquire skill. At this stage, reading ability lags two or three years behind reading in-



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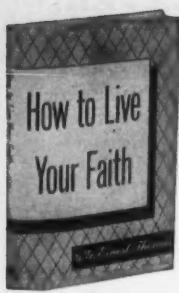
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terests, and children still need to be read to and with to make full use of books. Each year a few more easy-to-read books with good values for this age are written and published.

From 9 to 14, roughly, comes the great reading age for boys and girls. It is for this period that most books loosely classed as "children's books" are intended. In the welter of books written for children are many which are worthless, a few which are harmful, and a great number which are definitely good. These last will enrich the young reader's personal life, increase his knowledge, and "open windows on the world."

Here, in stories read for pure pleasure (even more than in biographies and hero tales where an ideal is established more obviously) is a tremendous source of influence on the "long thoughts" of youth. Here heroes' lives are lived vicariously, as young readers make that mysterious transfer of identity which make them believe almost literally that they have had the adventures, thought the thoughts, and made the decisions of their (for the moment) favorite character. Such books can, as Paul Hazard expresses it in his admirable *Books, Children, and Men* (Horn Book, \$3.00), "set in action truths worthy of lasting forever and of inspiring one's whole inner life."

What are the truths which will be meaningful at this below- and beginning-teen age?

It is my sincere belief that all of the great truths we live by hold meaning for intermediate-aged children when presented in a form appropriate for them. We are inclined to underrate the capacity of children, forgetting that they are almost without exception mentally curious and spiritually perceptive. In spite of all their much-lamented reading of comics, boys and girls are quick to penetrate to the heart of a story. Almost unerringly they expose the one built on false premises and respond to the one which carries conviction because it is written with sincerity and based on fundamental truths.

Take *Robinson Crusoe*. Written for adults, it has been kept alive for generations by children. Who can tell what influence Crusoe's determination, persistence, resourcefulness and patience have had, or his capacity for creating a satisfying life when the old one was destroyed? The truth embodied in this story—namely, that security and happiness lie within oneself—seems at first a rather mature concept, but it is perfectly understandable to children. An important truth for them, too, in these uncertain days!

The significance and the appeal of *Little Women*, as of many more recent stories written for children, lie in its portrayal of healthy, happy family life and relationships.

Loyalty to ideals and the courage to turn them into realities are demonstrated

both in fiction and in many biographies popular with young readers. Stories built on the theme of courage, both physical and moral, are of great importance in building up self-confidence and the determination to act as well as to think courageously.

The value of intelligent thinking, of regard for others, of teamwork are the themes of many fine books for boys and girls, as are the understanding and appreciation (not "tolerance") of those of different race or creed.

Nor are the spiritual values crowded out by the emphasis on social values. While providing for the children's natural fondness for excitement and action, there are in many books quiet moments of reflection and worship that also carry conviction.

Here are only a few of the many fine stories with undeniable spiritual and social values for children of reading age:

*"B" is for Betsy* (and its sequels), by Carolyn Haywood (Harcourt, \$2 each).

*The Little House in the Big Woods* (and its sequels), by Laura I. Wilder (Harper, \$2 each).

*The Discontented Village*, by Rose Dobbs (Coward, \$1.50).

*The Plain Princess*, by Phyllis McGinley (Lippincott, \$1.50).

*A Tree for Peter*, by Kate Seredy (Viking, \$2.50).

*Thee, Hannah!* by Marguerite de Angeli (Doubleday, \$2).

*Rabbit Hill*, by Robert Lawson (Viking, \$2).

*Marta the Doll*, by Eloise Lownsbery (Longmans, \$2).

*Melindy's Medal*, by Georgene Faulkner and John Becker (Messner, \$2).

*Li Lun, Lad of Courage*, by Carolyn Freyfinger (Abingdon-Cokesbury, \$2.50).

*The Good Master*, by Kate Seredy (Viking, \$2.50).

*The Wonderful Year*, by Nancy Barnes (Messner, \$2.50).

*Blue Willow*, by Doris Gates (Viking, \$2).

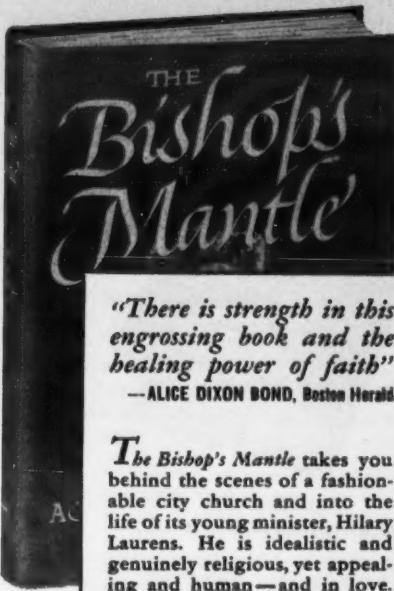
*Call It Courage*, by Armstrong Sperry (Macmillan, \$2).

It is impossible to list some of these books of social and spiritual significance for children without omitting many more. Children's librarians, school librarians and teachers will be glad to suggest other titles.

Good children's books can be an extension of our personal influence. They can reinforce and broaden our teachings by presenting essential truths more forcefully than we could do. Some of them hold greater wisdom than we possess; some of them provide deeper inspiration.

At every level of childhood there are books of lasting value. Why not make greater use of them to help shape the attitudes and mold the thinking of our youth?

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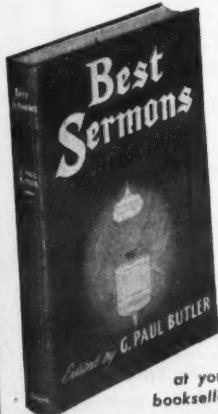
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#### IF THIS BOOK . . .

(Continued from page 51)

would be no St. Peter's in the Eternal City, no Santa Croce in Florence, no Santa Sophia in Istanbul, no Notre Dame in Paris, no St. Paul's or Westminster Abbey in London, no St. James in Montreal, no Cathedral of St. John the Divine in New York, and no National Cathedral in Washington. Remove all the church edifices from the world and, architecturally speaking, it would be poverty-stricken indeed.

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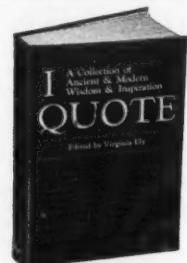
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had, and bought it." "A land flowing with milk and honey" refers to the land of promise which the Hebrews, after their liberation from Egyptian servitude, were allowed to enter after forty years of wandering in the wilderness. "The widow's mite" recalls the story of the poor widow who was seen casting two mites into the treasury, a circumstance from which Jesus drew a lesson on the value of gifts.

Scores of other well-known biblical phrases will readily come to mind, phrases that have long since become so woven into our language patterns that we no longer think of their origin. The following will illustrate: "faithful unto death," "a thorn in the flesh," "the mantle of Elijah," "a labor of love," "the wages of sin," "the root of all evil," "loaves and fishes," "the powers that be," "holy of holies," "cloud of witnesses," "highways and hedges," "entertain angels unaware," "apple of the eye," "a soft answer," and "many mansions." One could easily look up in a Bible concordance the passages in which each of these is found.

It is interesting to note that many a modern volume bears a title coming from the Old or New Testament with little or no change and often reminiscent of some well-known passage in the Authorized Version. The title of William Allen White's novel, *A Certain Rich Man*, for example, is taken directly from the parable of "a certain rich man" and "a certain beggar named Lazarus," as reported by Luke. David's inconsolable cry of agony on learning of the death of his beloved Absalom is made use of by Howard Spring in his *My Son, My Son*. Pearl Buck took the title of her *The House Divided* from Christ's pronouncement that "if a house be divided against itself, that house cannot stand"—words that Lincoln used so effectively to illustrate the impossibility of having a nation half slave and half free. A phrase from Jesus' words to Peter is made the name of A. J. Cronin's noted volume, *The Keys of the Kingdom*. Edith Wharton's title *The Fruit of the Tree* suggests the story of Adam and Eve, as it appears in the third chapter of Genesis.

Note too these titles which recall scriptural passages: *Let No Man Put Asunder* (Basil King), *A Far Country* and *The Inside of the Cup* (Winston Churchill), *These Twain* (Arnold Bennett), *The Valley of Decision* (Marcia Davenport), *The Son of Man* (Ludwig), *A Peculiar Treasure* (Edna Ferber), *The Walls of Jericho* (Wellman), *When a Man Comes to Himself* (Wilson), and *Prisoners of Hope* (Mary Johnston).

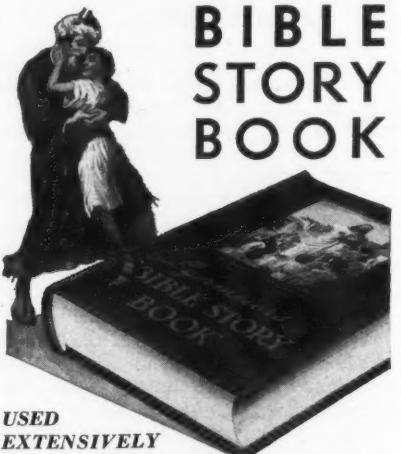
Had there been no Bible, much of William Blake's poetry would never have been written, Alexander Pope would never have composed some of his best poems, nor Robert Burns his "Cotter's Saturday Night," nor Samuel Taylor Coleridge his "Hymn Before Sunrise

in the Vale of Chamounix," nor James Russell Lowell his anti-slavery poem "The Vision of Sir Launfal," nor Rudyard Kipling his stirring "Recessional." Edwin Markham's "The Man with the Hoe," which has been translated into over forty languages, reprinted twelve thousand times, and is a stinging protest against our materialistic civilization, is based on a verse from Genesis.

All of this is quite apart from the immense amount of literature written by biblical scholars and dealing with all sorts of questions relating to both the Old and the New Testaments. How enormous this literary output has been, it is impossible to say, for it includes studies in history, ethics, philosophy, religion, biography, theology, archaeology, and kindred subjects. It is a suggestive and a significant fact, however, that more books have been written on Jesus and His teachings than on any other character known in human history.

The hymnology of the Church, of course, derives from the Scriptures and deserves mention here. Thousands upon thousands of sacred hymns have been composed and sung throughout Chris-

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tendom, so that to attempt to list the best known or most famous would be an impossibility. Undoubtedly the greatest hymn writer of all time was Charles Wesley. For fifty years he wrote, producing about 6,500 hymns in all; "Jesus, Lover of My Soul" is probably best loved. Cardinal Newman's "Lead, Kindly Light," written one night when he was becalmed on the Mediterranean, is a noble hymn, as is Toplady's "Rock of Ages." "Nearer, My God, to Thee," "I Love to Tell the Story," "Onward, Christian Soldiers," "Holy, Holy, Holy! Lord God Almighty," and "Abide With Me"—these are among the best-known hymns of the Christian Church.

If one were to examine the writings of the great English prose masters, one would find numerous references to biblical characters and events. Such references are to be found in all kinds of books—essays, travel books, novels and short stories, histories, biographies, dramas, and descriptive sketches. Shakespeare's pages abound in biblical allusions, they show an intimate acquaintance with the Scriptures. When in *Hamlet*, for instance, the prince of Denmark turns to old Polonius and, in a moment of pretended madness, exclaims, "O Jephthah, judge of Israel, what a treasure hadst thou!" the allusion is to a story told in the book of Judges. Tennyson likewise makes frequent allusion to the Bible, one study of his poems revealing over five hundred scriptural references. Browning used about an equal number in *The Ring and the Book* alone.

Hundreds of quotations from many of the other great prose masters might be cited to illustrate the way in which they have woven biblical language into the very warp and woof of their writings. In England, Macauley, De Quincey, and Edmund Burke did it, as well as Dickens and Carlyle. So did John Ruskin and Walter Scott, Charles Lamb and Thomas Hardy, Rudyard Kipling and Robert Louis Stevenson. In America one finds Franklin and Webster, Thoreau and Emerson, Lowell and Longfellow, and a host of other writers of both prose and poetry likewise making copious use of the phraseology of the English Bible.

A study of Lincoln's addresses will reveal his familiarity with the Book of Books. Theodore Roosevelt's "Ananias Club" is of New Testament ancestry. William Jennings Bryan's speeches were strongly tinted with biblical language and allusion. That famous sentence of his uttered at the Democratic Convention in Chicago in 1896, with its clear reference to the crucifixion story—"You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold"—gained him his first nomination for the Presidency of the United States, though he was never elected to the White House.

THE END

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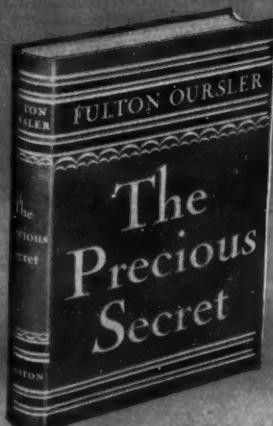
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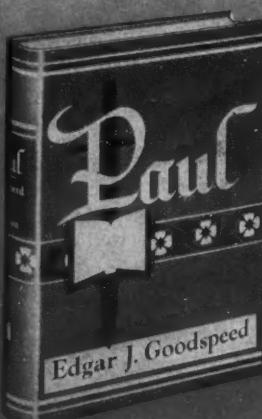


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## THE AMERICAN WAY

(Continued from page 27)

incentive to production, saving and investment. The tools provided by capital are the agency, but we must look behind them for the cause.

*It is the philosophy on which America was founded and built that explains why the miracle came to pass.*

The pioneers came to America seeking freedom. They left comparative security at home to risk their lives in a wilderness—that they might worship God as they chose, speak their minds freely and carve out their own destinies free of governmental tyranny. They emphasized the individual human being and his right to govern himself, and they recognized his responsibility directly to God. Even their futile communistic experiments strengthened their faith in individualism.

Remedy for the ills of our American Way is found in the very faith which men carried with them to America, and which furnished the pattern of thought and principle for the philosophy of America.

CHRISTIANITY emphasizes the individual as against government. Jesus made the individual the beginning and the end of His philosophy and work. Again and again He called attention to the intimate relationship existing between God and the individual human being. "The Kingdom of God is within you"; "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you"; Christ's parable of the talents, the healings in which He pronounced, "According to your faith be it unto you"; the miracle by the pool of Bethesda—all united to prove the tremendous importance which Jesus placed on the individual and his relationship directly to God.

It is enormously significant that Jesus did not set out to change any economic or political system. He could have made Himself master of the then-known world, but He poured out His life in a small corner of that world in an effort to induce men to change themselves and to accept a doctrine which would change the entire world once it was accepted. He knew that if men made themselves fit for self-government and freedom, the ills of the worst system would pass away. And, unless men did change themselves, any system would permit them to become slaves to their own appetites or to other men. The answer He sought was not more government but better men.

He taught men that they might have life more abundantly, even here on earth, and promised them life eternal. He taught men their stewardship and pointed out unmistakably that they would be rewarded for faithful execution of that stewardship. He empha-

sized the truth, given us by the psalmist, that he who rules his own spirit is greater than he who takes a city.

THE TEACHINGS of Jesus are practical in their application to the life of man in all phases and interests. I firmly believe, and have demonstrated to myself, that industrial and commercial success can be built soundly and solidly on what I like to call the three-legged stool of progress. I give the stool three legs, for then it can stand firmly on any ground.

The first leg of that stool is, *Ye shall know the truth, and the truth shall make you free.* Surely no man can reach sound conclusions or continuously establish right policy in any business unless first he has the truth, the facts pertinent to his problems.

The second leg of the stool is, *Do unto others as you would have them do unto you.* That is the basis of all sound human relationships. Nor is it a self-destructive motive, for we are told to think of the other man's good in terms of our own good. And since all exchange must be profitable to both parties, or it will not be made, the process of exchange by which we live is made the more sound, enduring and safely profitable, if grounded in the moral sanction of the golden rule.

The third leg of the stool is, *Love one another even as I have loved you.* There we have the noblest motivation of all, the basis of fair play, intelligent cooperation and fair competition. Those who sometimes see in that injunction the instruction for one party to give his all to others, who in turn give him nothing, fail to realize that the injunction is given to *all* men, including those who are in need. If we truly love men we will not destroy what is theirs, or take from them in order to relieve ourselves of the necessity of providing for ourselves. Christianity is a practical faith in business, profession and any other occupation by which man earns his bread.

The religion which comes to us from the Bible holds high in importance the stewardship with which God invested man from the very beginning. Man was told to "subdue the earth," to gain dominion over living creatures and to earn his bread in the sweat of his brow. He was lifted out of the category of all other creatures and made responsible to God for the use he makes of the resources, natural powers, personal qualities and opportunities made available and given into his keeping. That note is given additional emphasis by Jesus, and at almost the very end of the Book we are reminded that "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

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representative constitutional government, are:

1. Acceptance of God as creator and ruler of the universe, whose laws are immutable and to whom man is directly responsible for liberty and opportunity.
2. Recognition of the paramount importance of the individual and the sacredness of human personality. The individual is the social unit and government must be based on his acceptance and support. That makes government the servant, not the master, of the people.
3. The right of the individual to pursue his own destiny, to seek rewards in competition with other individuals.
4. The function of government is to maintain conditions under which individuals can safely exercise their rights and liberties, without destroying those of other individuals.
5. Private property is respected. Each individual is protected by law in his right to acquire, own and enjoy the fruits of his labor—within the limits necessary to protect other individuals in exercising the same right.
6. Private contract is recognized, within the limits necessary to protect the rights of other individuals to enter into contracts and exercise rights to property.

The net result of these tenets is a system of private enterprise—individual initiative and enterprise sparked by the profit motive under constitutional guarantees and limitations. By "profit motive" we mean the inducement or promise of profit, or reward, for useful production and service, and the penalty or fear of loss for failure to produce or serve usefully.

THE SEVERAL COLLECTIVIST SYSTEMS, including nazism, fascism, communism and certain forms of American collectivism, are all kittens of the same cat. The cat is Marxian socialism or collectivism, which begins with a pagan outlook on life. This means also a fatalistic outlook, for the pagan accepts the universe as something in which he is completely at the mercy of blind forces, relentless powers outside himself. It is immediately at this point that every collectivism must take issue with Christianity, and must, if it is to succeed, do away with Christianity. The God who makes the individual man His agent and steward can have no place in any collectivistic system which begins with a materialistic conception of the universe and necessary denial of God in that concept.

The various forms of socialism finally make the individual the creature and pawn of the state, nothing in himself—and they make the state everything.

That is true, although even the com-

munist, who go furthest in denying the paramountcy of the individual, proclaim what are humanitarian motives. In theory, at least, the communist accepts the goals of human equality and brotherhood, but, as has been pointed out so often, he refuses or fails to recognize the real nature of man. He refuses to recognize the God who rules the universe, from whom come man's rights and opportunities, and who has made man His agent and steward in the utilization and development of the earth on which man was created and lives.

In the last analysis, the collectivisms do not get away from control by individuals, for even the tyrannical state is merely a group of individuals who control all the rest. They limit the initiatives and controls to persons chosen by political standards or by sheer force, rather than by qualification in performance under competition, as is the method under the American Way. To keep themselves in power the rulers under collectivism must destroy those individuals who would oust them, purge the dissidentists, and deny the moral standards which recognize the rights of any one individual only as he in turn recognizes the rights of all other individuals. The collectivisms do attain equality within the mass of people, but it is an equality of slavery and destitution. They use brotherhood as a slogan and then destroy it, except as a basis for mutual commiseration.

THE ESSENTIAL DIFFERENCE between Christianity and paganism is in the attitude toward God and the individual. Paganism denies God and makes the individual the creature of uncontrollable blind forces. Christianity recognizes God as the supreme being, author and source of all good, and emphasizes the dignity of man as the agent and son of God.

Paganism is the soul of collectivism, which makes the individual the creature and subject of the state. Christianity is the soul of the American Way, which makes the individual the master of the state.

Collectivism, like paganism, recognizes only such rights for the individual as are created for him by the state. The American Way, like Christianity, recognizes the individual as paramount, vying with others for reward according to merit rather than the deadly and destructive equality which is the central tenet of collectivism. Under collectivism the responsibility of stewardship is

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vested in the state to itself. Under the American Way stewardship is vested in the individual to God.

Put another way, the collectivists, whatever their announced purposes of humanism and brotherhood, deny the rights of individuals in the interest of the state. The American Way, or private competitive capitalism under constitutional representative government, gives the state only such rights as are necessary to protect the rights of individuals.

The American Way is the voluntary way. The collectivist way is the involuntary way. The Christian way is the voluntary way. The pagan way is the involuntary way.

Under the American Way there is freedom for the individual within the limits of the Constitution. One can choose his own course of action, even though it be opposed to the desires of those who constitute the government, so long as it be within the limits of the law and Constitution. He can even use legal means to set aside the decrees of government and change the government itself by peaceable means. He can share in or ignore civic enterprises to which he is invited. Public opinion has powerful pressure, but even that is based on the assumption that the choice of the individual is voluntary.

Under the Christian Way there is complete freedom for the individual within the limits of the laws that govern the universe. There can be and is complete devotion and utter submission of the individual will to the will of God, but even that is voluntary. Under Christianity man is still free to accept or reject even God. He is not forced to take one alternative, nor yet the other. There are consequences of the choices made, and incentives offered for the choosing of God, but the choice remains voluntary. *It is the peak recognition of the dignity of man.*

Therefore, under the American Way and the Christian Way, the essential characteristics are freedom and individual responsibility. Take these away from the American Way and it is no longer American. Take them away from the Christian way and it is no longer Christian.

Both the American Way and the Christian Way recognize God as the Supreme Being and accept the First Commandment as the foundation of morality. Both recognize the individual as the steward designated by God to subdue the earth and gain dominion over other creatures than man. Both recognize struggle as the essence of existence, growth through exercise, and that the kingdom of God and His righteousness, even on this earth, is for all men. That is true of no other combination of economic system, government and form of religious faith.

That is why the American Way is the Christian Way.

THE END



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### BLACK SHEEP, WHITE SHEEP

(Continued from page 28)

Slim Babone came in before the reading of the will, asking Connie politely, "Do you mind if I sit in on this?"

"Of course not," Connie told him, stiffly. What else could she say? But James muttered something about confounded impudence, and as Slim slid into a seat everyone in the room realized that his coming emphasized something far more important than the reading of a will: it was the search for the motive for two singularly repulsive murders. Would this afternoon show that someone in this room had had a reason to kill the doctor? Or Pat? Or both? The dominie licked his dry lips and wished he had not come.

"I, William White, being of sound mind . . ." Mr. Gimple began to drone through legal verbiage like a bluebottle on a window pane. He glanced up at Connie, hesitated, and then read, "To my daughter, Constance, I give and bequeath fifty thousand dollars, our home, its furnishings, and whatever of my personal effects she may fancy."

"Nonsense. Bill White had a quarter of a million, Gimple!" James burst out, very red in the face. "I went over his accounts myself, just a few months ago, for his income tax."

And Connie, of course, was the doctor's only heir.

Mr. Gimple said stiffly, "I draw up wills, Mr. Thomas; I do not initiate them. If you will allow me to proceed, Dr. White explains . . ."

Gale drew a deep satisfied breath. It was easy to see she expected the lawyer to read that the doctor had left the bulk of his estate to his beloved fiancée, Miss Gale Pendery. The will explained, "I leave my daughter this comparatively small amount because I know that with Jim Thomas as a husband she will never want for any good thing. He is all I could ask for in a son-in-law."

Jim grew red with embarrassment and pleasure. He and Connie smiled at each other and you could see he didn't mind if his wife had a cent or not.

Gale was leaning back in her chair, a pleased, waiting look on her face, but Mr. Gimple read Liz's name next in his dry, thin, voice. "To Miss Elizabeth Harding for being the best friend and secretary a man ever had, I leave \$20,000."

Liz gasped, blushed, and Connie said, "I'm glad, Liz." But Gale sniffed audibly and drew her silver fox around her shoulders. Good grief, the dominie worried, didn't she realize she was making a spectacle of herself, that if by any chance the doctor had left her his money, it would furnish the motive the police had been unable to unearth for the murder? Her foot in its ridiculously high-heeled slipper tapped the floor impatiently as the lawyer droned on

through bequests to the servants: \$1,000 to Herman and the same to Mame, and even \$500 to Sunday for "making the best waffles I ever ate."

"To Miss Gale Pendery, my fiancée," the lawyer read at last. A sigh went around the tense room. So the doctor had been formally betrothed! The doctor's words lived on after him as Mr. Gimple continued, "If Gale is my wife when this will is read, the residue of my estate goes to her, after all bills are paid. But if we are not yet married when this will is read, I leave her the diamond ring of my first wife, which she has often admired—and my love."

It was so shattering, so horribly ironical, that for a moment the dominie could not believe his own ears, and then a cry from Gale made him cringe.

"You aren't reading that right, you old fool!" When Gale sprang to her feet, the silver fox slid to the floor and she stepped on it as she advanced upon the dried-up little lawyer. "Let me see that. I don't believe it!" The greed and anger on her face were sickening, naked.

"Take it easy, Annie," Terry advised, but Gale, beside herself with anger and humiliation, burst out, "Bill promised me when he phoned that night—" She caught herself too late.

Slim Babone spoke for the first time. "Yes?" he urged. "What did the doctor promise you, Miss Pendery?"

Gale stared at him, gulped, controlled herself with a great effort and the lawyer asked icily, "Would you prefer that we finish this at another time, Sergeant?"

Slim said tonelessly, "Go ahead."

As the policeman's black eyes, implacable, sinister, swept the faces of the tense group, the dominie, even knowing he was innocent, couldn't help dropping his own gaze. Whoever got this money now would be almost automatically suspected of murder.

"To Terrence Francis Thomas," the lawyer read, "the little boy who grew up next door, to be an honor to his country, I leave"—Mr. Gimple's pince-nez lifted solemnly toward Terry—"the residue of my estate."

The doctor had left his money to Terry! Terry, who had admitted the Jap gun had been in his car the night of the murder; who had no alibi at all for the night of the wedding; who had been late to the funeral. No, no, he wouldn't have killed his mother, the dominie realized, coldness running down his spine. But if he needed money desperately, and knew the doctor had left it to him . . .

"Honest, I didn't know it, Con," Terry burst out.

"Oh, yes?" Gale cried, her face unbelievably ugly. "Sweet little innocent, aren't you? Where were you the night of the wedding?"

Slim interrupted, "I might ask you the same question, Miss Pendery." He got to his feet and faced her, his eyes boring into hers. "You were free for

thirty minutes from the time you went off stage in Act One till you went on again in the second act. It's only two miles up here and your car was parked out back of The Barn. Plenty of time to run up here. Your alibi is higher than a kite! Furthermore, we have proof you were here."

As he pulled an envelope from his pocket, the dominie saw dizzily that it was the one Aggie had given him, and when Gale glanced inside it the color drained out of her face, leaving it chalky under her make-up. Slim insisted, "You wore a white wig the night of the doctor's murder!"

She tried to speak, swayed, drew a gasping breath. She insisted, "You can't prove anything from a couple of white hairs!" James' smug expression shouted, "I told you so," but Connie looked sick as Gale capitulated, "O.K. So I was here. But I wasn't the only one out behind the Diana that night!" Hysteria swelled in her voice. "Ask Terry here, ask her!" Why, she was pointing at Connie! Gale insisted, "Ask her what she was doing kissing Terry down behind the statue on the night she got married to Jim! Ask dear sweet little Connie that, why don't you?"

It was unreal, fantastic, horrible. "Leave my wife out of this!" Jim sprang to his feet but Connie just sat there, her brown eyes widening at Gale as if she couldn't look away. But the desire to revenge her own loss, to hurt this girl who had everything she had not—money, protection, love—shook Gale like an evil wind. "Ask her!" she urged Slim.

Connie got up, walking like someone in a nightmare and laid her shaking hand on her husband's arm, explaining frantically: "Terry sent me word he had to see me. That it involved you and me. I had to go. It didn't mean a thing. Oh, darling, you've got to believe me!"

"Of course I believe you, Con," Jim said instantly, but you could see how he'd look when he was an old, old man. Terry coming toward them urged, "It's not what you think, Jim." But his voice died away before the look in his brother's eyes. It was your fault, the dominie knew, for advising her to marry Jim when in her heart she must have still loved the weak, vacillating Terry....

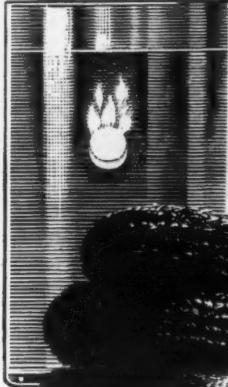
"Miss Pendery, what was Adele Smith to you?" Slim's query snapped their attention back to Gale who swayed as if Slim had struck her, and stood speechless for once. But Liz remembered, "Why, that was the patient who committed suicide. She took too much phenobarbital."

Slim nodded. "We found her name in the doctor's files." He told Gale: "She was your mother. Don't deny it. You hated the doctor. You didn't love him. You just led him on to revenge your mother's death, and so you..."

"No, no! I didn't kill him. He was



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dead already when I got there!" As the hysterical admission burst from her, Gale put up her hand before her mouth to stem the rush of words; realized it was too late, and babbled on. "He phoned me to meet him at the Diana between stage entrances. He wanted to tell me about the will he'd made that afternoon. He was sitting in the front seat of the car and it was dark." She was shaking all over now. She was no longer the glamorous Gale Pendery, leading lady, but plain Annie Smith, fighting for her life. She sobbed, "He didn't answer me when I spoke to him so—I didn't know he was—gone until I got—inside."

"Jezebel!" When James thundered at her, Gale flung herself hysterically into the dominie's startled arms, begging, "I swear I didn't do it! Oh, Dominie, you believe me, don't you!" and hid her face in his shabby blue serge shoulder.

Black sheep, white sheep. Who knew what was in her heart? Who were you to cast her aside, whatever she had or hadn't done? A Greater than you had said, "Go and sin no more." The dominie patted her shoulder, murmured, "If the truth is in you, it shall set you free, my child."

But Slim was adamant. He told her grimly, "This is no time for the Lady Macbeth stuff, Miss Pendery. I'm taking you down to headquarters, now."

When she shivered, the dominie lifted her head so he could look into her tear-wet, frightened eyes. "Nothing can hurt you except evil inside yourself," he told her quietly. "Remember that. I'll be down the first thing in the morning to see you."

She gasped, "You're a good man, Dominie. If I'd known you when I was a kid—Oh, what does it matter now?" She reached down, picked up her silver fox fur, drew it around her shoulders, and there was a queer dignity about her as the chief suspect for the murder of Dr. William White followed the sergeant of the state police out of the living-room door.

"YOU MISS PENDERY's spiritual adviser?" the guard asked the dominie when he arrived the next day to see her at the county jail where she was being held without bail. The dominie admitted he was. Would they search you for a file or a screwdriver you might be slipping Gale? Was it necessary to unlock so many doors? Gale was sitting on her cot in a narrow, gray-painted room, reading a newspaper as the dominie came up. Her dark green dress had white collars and cuffs, and her glorious hair was rolled into two neat buns over her ears; she looked incredibly fresh, dewy almost—until she spoke.

"Why, hello, Dominie. I see you've met the Missing Link." The guard did have so little forehead you wondered how he kept his cap on, but still . . . "That got rid of him," Gale commented

as he retreated, muttering. She invited gaily, "Sit down, Dominie. Have you seen the headlines?" She held up the paper and the black type shrieked, BEAUTIFUL ACTRESS ARRESTED FOR SLAYING.

"Swell picture of me, isn't it?" she rushed on.

"Gale," the dominie told her quietly, "you don't have to pretend to me."

At the kindness in his voice her smile twisted to a grimace and tears slid down her cheeks again. She said slowly, "I've been trying to remember what you said about nothing could hurt you except what's inside you, and it helped. But, Dominie, what am I going to do? They want to believe that I . . ."

"There's Someone who knows the truth," the dominie told her. "Once there was a Man who was wrongly accused, too . . ." He went on telling her about the Friend whom no bars could keep out, and her face of a thousand moods changed, softened. Which was the real Gale? As she listened now, she looked like a wistful gamine peering in through the window at a lighted Christmas tree on which there was no gift for her. The dominie ended, "I want you to tell me exactly what happened that night. *Everything*."

Gale's eyes darkened, remembering somberly: "I didn't have much time, so I left the car on the road and walked up the short-cut through the back garden. When I came near the Diana I heard voices. Terry said, 'But Con, you've got to go on. You can't let Jim down now.' Connie said, 'But how can I? Oh, my dear.' And when I came closer he had his arm around her, kissing her." Gale confessed honestly, "I didn't say anything because I wanted Con to marry Jim so Bill and I could announce our own engagement. I waited till they went away and then I went around the Diana and—saw Bill's car." She asked shakily, "Do I have to go all over that again?"

She lifted her chin, fighting for control, as the dominie asked, "Exactly what did Doctor White say to you over the phone?"

"Meet me by the Diana, sweet. I've got something important to tell you. I made my will this afternoon . . ." She drew a shaking breath. "Terry got there first. He might have—you didn't know that Bill was the one who really broke things off between Terry and Con, did you? Bill told me so himself."

Connie, little Connie, who reminded you so of your own Nathalie, was the dark center of passions and hate. The

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thought made the dominie sick to his bones. *Murder in your own parish.* You were the one who had failed. If you'd preached the right things, this horrible miasma of evil might never have arisen. But how were you to know what was festering in the hearts of your parish? For murderers weren't born murderers. They grew up, children whose mothers washed behind their ears and taught them to say, "Now I lay me down to sleep." But somewhere along the line they got caught up in some terrible psychosis of greed, or revenge, or sex. The desire to kill, the dominie saw bleakly, could come to anyone—unless he knew the peace that passeth all understanding, and this you had failed to give to your flock.

"Don't look that way, Dominie," Gale begged, laying her hand on his impulsively. "As if you'd been crucified. You can't help it if people are rotten."

"I've given my life to trying. But I guess it wasn't much use." The dominie was actually glad to see the Missing Link shuffling down the corridor, rattling his keys to indicate the interview was at an end, for the minister felt he had nothing more to give Gale.

She murmured, "You're one swell guy, Dominie," but he hardly heard her. His shoulders sagged beneath his shabby coat as he went off down the corridor, sunk in a black panic the like of which he had never known.

Always before, he had had the sense of oneness with his Friend, an inner bulwark against which misfortune battered in vain. Even the terrible agony of losing Natalie had been tempered by the knowledge that she had merely passed through another door into his Friend's house. But now, in having failed to bring to his parish his one treasure, his faith, he had nothing left. It seemed as if the long corridor with its barred cells belonged to the inferno of the damned, for whom there was no hope, had been none from the beginning of evil . . .

What was the matter with you? "Our Father," he tried desperately. But the words stuck in your throat and you couldn't even pray. Gale who'd said, "I tried to remember what you said, and it helped." You had at least helped Gale over the hump when she'd needed it! If this was the beginning of faith, you hadn't failed completely. The dominie straightened his shabby shoulders as it all came flooding back to him—that sense of inner peace, of power, of belief in the spark of goodness in human beings.

"Someone leave you a million?" the Missing Link asked, awed at the shining of the dominie's face.

"It belongs to you, too," the dominie exulted, and went off, leaving the Missing Link shaking his head and sure that the old man was another nut who belonged behind bars too.

(To be concluded)



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### BIG SNOW

(Continued from page 21)

Her daughters, grandchildren, and the twenty-one "greats"—not to mention Pastor Henderson, the ladies aid and the entire congregation, the Thorson boys, both over fifty, who worked her land, and who kept bachelor quarters in the log cabin on the far side of the farm. "Grandma Kittelstrom," the Perry Weekly Times had printed last fall on her ninetieth birthday below her favorite picture of herself—the one taken when she was a mere 76.

"S-salt?" Grandma said uncertainly. She hunched forward to click on the dial. You had to have salt in the house.

"It's going to snow again. But I can beat it." Charlotte's voice was soft and liquid. "You don't mind staying alone for an hour, do you?"

"Um-m no, I guess not. But hurry back—please!"

Perry was five miles east of the farm. Years back the white Kittlestrom house had been built in the V of the two hundred acres where County Trunk HH angled onto the highway between Iowa and Madison. There had been little traffic in those days.

Grandma fiddled with the dial. She frowned, but among her ninety years of wrinkles the frown lost its way.

She was forced to beg of Charlotte, "Will you find my station before you go? I'd hate to miss 'The Years of Thy Life!'"

Charlotte edged open the front door. At that moment the radio slid into a singing jingle: "Buy . . . buy . . . buy . . . Corn-N-Rye . . . buy . . ."

Grandma called reluctantly, "You'd best buy another box of Corn-N-Rye, Charlotte."

Charlotte slammed the door, staying on the inside. Now there were two storms: one in the sky, one on Charlotte's face. "Grandma, we have shelves crammed with Corn-N-Rye! We'll never eat it all."

Grandma timidly peered at her. "But they tell you to buy. You know I don't feel honest, enjoying my programs like I do 'less I can give them a little business. It's an admission ticket—and my conscience . . ."

"Oh, your conscience! Nobody else has a conscience like yours! Nobody else would stay away from their favorite program for two whole weeks, just because I refused to buy more Corn-N-Rye . . . Oh, all right, I'll get another box. We'll start stacking them in the parlor. They're driving us out of the kitchen, driving us out of the home." Fretting, Charlotte plodded out of the house where her galoshes immediately changed from black to snow-white.

Grandma relaxed. Now, her admission paid, she could enjoy her programs. She'd think about them. Forget Charlotte was gone, forget she was alone—all alone. She shrank into a corner of

the rocking chair which used to fit her exactly but which now could have held two of her. She closed her time-curtained eyes.

She supposed one reason she cherished "The Schuster Family" was that she practically relived her own life with them. A family of girls, six—and she'd had seven. There was a husband, much like her dear Mathias who had stayed young, having died at seventy instead of spreading life thin, hanging on the way she did . . .

Outside the house, the black bulging snow clouds fanned out from the Mounds. Scarcely five minutes after Charlotte's car had spit its way out of the barn, big wet flakes were falling, relentlessly filling in man's pathways and smoothing the earth into a vast level whiteness.

Maybe it was these hymns, listening to them every day, that had put the idea in mind that she would love to give a pipe organ to the church. The church would go on and on forever, and there would be that organ with a gold plate engraved on it: The Kittlestrom Organ!

The church had just been remodeled. It was beautiful. They'd bought more comfortable pews too. And they had built a tiny family chapel for christenings and small weddings. It was grand, but unfinished—because the congregation had spent all their budget and they still badly needed a new organ.

Grandma sighed. If only she could be the one to give it! A good expensive organ she wanted, one that would endure for years and years. The Kittlestrom Organ . . . she'd dreamed of it so fervently; it was as real to her as if it actually had been installed there in the choir loft.

"Sometimes I wish I'd saved out a bit instead of signing all the estate over to Charlotte," Grandma said aloud as was her habit. "I even have to beg for Corn-N-Rye. But then, I mustn't talk this way! Charlotte's so good to take care of me—all these years."

It crossed her mind, "I'm alone." She guessed she'd go to the windows and see if—but no, Charlotte didn't like that. The watching business.

"I'll not worry," she told herself firmly. Wasn't it an insult to her Book to worry? Didn't her favorite passage command: "Be strong and of a good courage: be not afraid, neither be thou dismayed . . ."

The radio organ lulled her. Grandma's head jerked. Her chin sank peacefully onto her chest. She cat-napped. Outside it snowed.

**G**RANDMA came awake sharply sometime later when a blare of transcribed bogey-wogey sent her almost out of her chair. "Shucks! There now, I've been sleeping again." She yawned and peered about. "Um-m, it's dark. Good! Must be time for Charlotte."

It was chilly. She drew her shawl

around her shoulders and groped her way to the clock. "Five? Why, where's Charlotte?"

Feeling the chill again, she padded out to the kitchen to poke up the range. Snapping on the light, she became conscious that there was something peculiar about the windows. It was dark, but they were light. She put her hand against a pane. Snow was packed against the window to the top!

She padded back into the parlor, and stood there, trying to think. What to do now? There came over her the feeling that she simply must hear a human voice. She wanted it badly. "I'll call the boys," she murmured hollowly, and just the thought of the Thorson's snug in their log cabin across the farm from her was a bit of comfort.

She lifted the receiver and rang. Dead silence! She rang again, but she knew. The wires were down. She was cut off, entombed in snow.

She wasn't afraid exactly. Not exactly. Yet she could not keep her knees from shaking so she sat down at the table. Again she tried to think.

**A**T THAT moment there came a tremendous banging on the front door. Grandma clutched her shawl and moved reluctantly toward the door. There were railroad tracks across the ravine. Charlotte was afraid of tramps. Almost every time she went to town she warned Grandma not to unlatch the door to one. Of course, there were few tramps on the freight trains these days—and, what's more, Grandma assured herself, no tramp would stumble through this snow.

Momentarily Grandma closed her eyes. She told herself: "Be strong and of a good courage. Be not afraid . . ."

She started toward the door just as it crashed open. The snow and the cold burst into the house along with a tremendous, awesome snowman. Grandma stumbled backwards, grasping for a curtain to keep from falling.

The huge person stamped and clapped and shook like a dog shaking off water. "Wow!" he said, breathing heavily. "Thought I was a goner, sure. Then I seen your lights. Dug my car out five times between here and the Mounds hopin' to make it into Perry." He panted painfully, "My nose is—nipped."

"Oh!" said Grandma, all up in the air about this big man and his nose. "What can we do?"

"Where's your people? Where's your man?"

"I'm alone," she said timidly.

His dark eyes under a snowbank of brows stared, incredulous. "Alone—in this?" Then he began to take off his coat. "Lucky thing for you I got stuck."

However, the words were no more than out of his mouth before another tremendous banging sounded on the door. A banging, and a shouting, and

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a moaning. Again the door crashed inward. Again a snowman fell into the house.

"That your car buried in the middle of the road?" he asked of the first man. "You're blocking both highways. Oh, boy, am I glad t'be out of that!"

Grandma tried to act like a good hostess. "Maybe you'd best take your clothes in the kitchen to dry. Looks like you'll be staying a spell."

"Old lady, we'll be making quite a visit, it looks like," said the big man, gingerly fingering his nose.

With dignity, Grandma told him, "I am Grandma Kittlestrom."

"Pleased to meet you, Grandma," said the gigantic man. He had a craggy face, and eyes bright as glass buttons. "Name's Hancock. I'm with Mutual Groceries."

He nodded to Grandma, and they both turned expectantly to the shorter man who volunteered, "Name's Jorgensen. Driver for Mifflit Mills."

They started toward the kitchen, but again came the banging. "Old lady, you're gettin' company," said Mr. Hancock of Mutual Groceries. "Guess I'll go and monkey with the fire."

In a paralyzing confusion of cold people and wet clothes and snow on the parlor rugs, Grandma Kittlestrom spent the next hour trying to be a helpful hostess but feeling more like a streetcar conductor who must yell, "Plenty of room at the back, folks. Step lively, please—move to the rear."

She shivered with excitement and chill. Exhausted, frozen people, men and women and children, unceremoniously stumbled into the house to be greeted by a milling crowd: "Shut the door—shut the door quick!"

Grandma wandered around, trying to

think what to do. It was easy to understand why her home was the one to be mobbed. It was the first house directly on the highway this side of the Mounds; it stood high, and its lights shone far. But, far more important, Mr. Hancock of Mutual Groceries had been forced to block two highways, and from his car two solid lines of buried cars and trucks and even a bus stretched to the west and to the south.

In the blinding snow, as each vehicle stalled, the driver felt his way along from car to car to the front of the line, and there were the lights and a faint pathway to the Kittlestrom front door.

Grandma clucked her tongue. "And me worrying about being alone!" Didn't that just go to show?

By the end of the next hour there were seventy-three people, shuffling around the house, getting in each other's way, trying to edge closer to the heat. Seventy-three people, trying to be agreeable.

Grandma kept urging the crowd: "Let the new ones get close to the stove. Last ones in—come 'n get warm."

She showed Jorgensen, the driver for Mifflit Mills, the approximate direction to shovel to the shanty for more fuel. Soon he and a couple of other men were lugging in wood and coal.

Suddenly Grandma was unhappy. She had remembered: it's supper time! Food? For this mob?

She took another pill from her bottle back of the clock. She mumbled humbly, seeking strength: "And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes . . ."

There. Now her head was clearing. Now she could think. Let's see, hot biscuits had been her specialty before



Charlotte took over the kitchen completely. There was a fifty-pound sack of flour. Hot biscuits—and down in the storm cellar were jars of jam and jelly and sauce. There was the morning's pail of rich milk with a layer of cream on it which Milo Thorson had brought over as usual.

And coffee . . . "Tons of it," Charlotte had complained.

Excitement helped out the thin blood in Grandma's veins. It kept her going. But her eyes blurred painfully. However, she needed no eyes to make biscuits. She'd always cooked by the "dash of this and pinch of that" method. She'd trust her hands.

She kept taking pills. How alarmed Charlotte would be! But Charlotte wasn't here to hide the bottle.

If she could only hold out—if she and her wornout old heart could hold out for a while longer . . .

IT WAS a quarter to eleven when Grandma shoved the last batch of biscuits into the oven. Quarter to eleven, and she hadn't had so much as a smidgen of food. But then she couldn't eat—not in all this flurry and excitement.

A groan escaped her as she looked around for a seat. No seat anywhere. People were bedding down for the night. In shifts again. On the floor. In chairs. Three on the couch.

She felt badly when Mr. Culor, the stock buyer, made two boys give up her rocker for her. Why, she could have sat on the steps all night. One used to eat-napping didn't really need much comfort; when she was ready to sleep, she slept.

Along about four o'clock she gave up the rocker to the two boys again. Her head throbbed. It was still snowing.

"I'm plumb out of flour," she confided to Mr. Hancock-of-Mutual-Groceries who had spent the night propped up in the kitchen feeding the range. "What'll I give 'em for breakfast?"

When it got light, she suggested a couple of the men might try to wade through the snow to the barn. There they could milk a cow or two. Fill a can, and drag it back to the house.

"What'll it be for breakfast?" she fretted, and took another pill.

The man pumping water at the sink spoke up. "If my truck wasn't at the end of the line—probably buried deeper than China by now—I'd go out and bring in some Bran Bits and some Corn-N-Rye."

"Corn-N-Rye!" Grandma exclaimed. "Who are you?"

He rubbed a towel over his head. He had a nice grin. "George Dordan. World Cereal Company, ma'am. Nothing like a good bowl of crisp Corn-N-Rye, you know, with brown sugar or honey or fruit and some cream," he chanted, exactly like the man on "The Years of Thy Life."

Grandma went to the shelves over

# "Frankly, this is for lazy people who want to get slim . . . who don't like to exercise . . . who do enjoy 3 delicious meals a day!"

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#### Partial Contents

The "Lazy Way" to Lose Weight. How to reduce quickly and safely.

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What You Ought to Weigh. Tables to find your ideal weight.

3 Kinds of Calories. How each affects weight. Why you needn't give up sweets, butter, completely.

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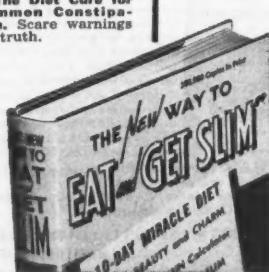
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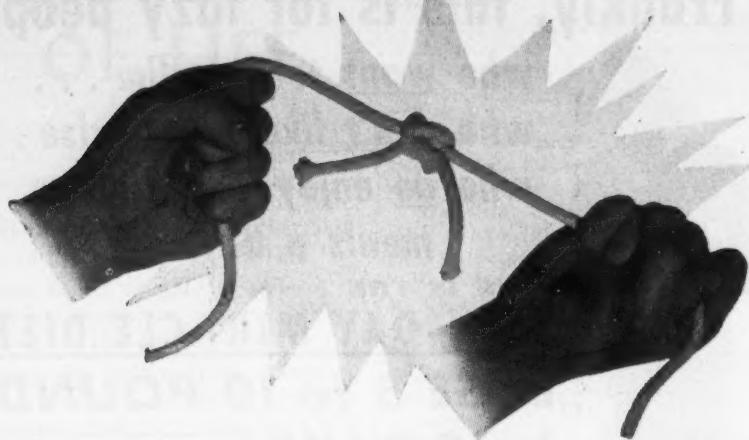
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the sink, pulled back a full gingham curtain, and said, "Look!" Then she opened the doors back of the wood-box. "Look!"

Mr. George Dordan whistled.

So they ate Corn-N-Rye. For breakfast. For mid-morning sustenance. Corn-N-Rye, and coffee. For lunch, more of the same. They had it with rich milk first. Then with sauce. Then they sat around with opened boxes, salting the kernels, and eating it like pop-corn. Corn-N-Rye, all day!

The hoard melted. The shelves emptied. "Charlotte'll be dumbfounded," Grandma thought wearily.

**W**HEN the snow plow broke through Won County Trunk HH the next morning, Grandma was sleeping in a cocoon of blankets in the little room off the kitchen which Charlotte used as a sewing room. She woke up vaguely, just enough to be told that the main highway to Perry and Madison, on this side of the Mounds, could not be opened for a day or two, the snow lay on it like mighty glaciers.

Her guests would back-track. Instead of going east to Perry and Madison, they would go west and south, then east and north to get there.

Mr. George Dordan of the World Cereal Company approached her. "Been hoping you'd wake up before I go," he said. "I've got a business proposition to talk over with you."

Grandma listened politely though. It seemed that Mr. Dordan's World Cereal Company would actually pay her money to tell in an advertisement about feeding all these snowbound people with Corn-N-Rye. Mr. Dordan knew they would. The company had sent out a bulletin to their employees to be on the alert for stories about their products. "Human interest they want," he kept saying, "human interest—that's it."

"Human interest?" Grandma tried her tongue on the words. Presently she asked in a thoughtful tone, "Do they pay much?"

"Oh," said Mr. George Dordan impressively, "to some they've paid hundreds of dollars."

"Umm," mumbled Grandma, stunned.

All of a sudden her extreme weariness left her. It was surprising how her mind cleared. She saw herself making a big down payment on a beautiful church organ. It would play on and on forever . . . The Kittlestrom Organ!

"Umm, you tell your company to come and call on me," she said, with a happy little clap of her hands. "I'll be pleased to meet your company."

And then, at last, she was alone. All alone in the house again.

**S**HE was sitting in front of the radio, deeply concerned with "The Schuster Family" when Charlotte came. Poor Charlotte—worried to tears! She had

driven south and west, then north and east to get here. Her face showed clearly she hardly knew what to expect at home.

"Ah, Grandma, thank heaven you're all right!" she exclaimed, her voice breaking. She pressed her cheek hard against Grandma's. Her hands trembled as she tucked the shawl tighter around the hunched shoulders. She cried, horrified, "Have you been sitting just like this ever since I left? Did you freeze? Haven't you eaten? Oh—what in the world have you done to this house?"

"Hello, dear," Grandma said rather absently.

After all, she had to catch up on her families today. She'd missed them yesterday. She could talk to Charlotte as soon as this program was over. Then she'd tell all about her seventy-three guests.

She mumbled, "So nice—to be alone again."

"Grandma!" Charlotte leaned forward and stared at her mother intently. She dropped her coat in a heap.

Trying to be polite and show Charlotte she was glad to have her home again—and yet trying not to miss a word of "The Schuster Family," Grandma continued to mumble, "I hope you brought the Corn-N-Rye. We need it. And coffee, Charlotte—soon as it's safe, you'll have to drive to town for more."

"Grandma!" cried Charlotte, with visible tension. Her eyes narrowed. She held her breath. Then she burst out, "I'll never forgive myself—never. I'll never leave you alone again. As soon as you rest I'm sure your mind . . . ah, I know you'll be fine," she concluded hollowly.

Grandma settled back in her chair comfortably. She smiled. "The Schuster Family" was such a joy! "Now if you'll find me the next station, Charlotte—for my hymns . . ." and she added eagerly, "Soon's this is over I'll tell you about the organ I'm going to start to buy for the church!"

"Grandma," Charlotte said with a shuddering sob.

Grandma Kittlestrom smiled. She patted Charlotte's hand. My, what a fine daughter! What a blessing to have one who was so concerned about her—who promised never to leave her alone.

She had a childish feeling of wanting to please Charlotte. She longed to make Charlotte proud of her. She dipped her head to think.

"I must have made over a thousand biscuits," she boasted.

Charlotte dropped her head into Grandma's lap, and squeezed her. She seemed to be crying. Well, well. Grandma stroked the brown hair tenderly. Shucks, a thousand biscuits . . . why, Charlotte needn't take on this way about it!

Just a couple more hymns now. Then they could talk.

THE END

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### JET-PROPELLED PROPHET

(Continued from page 26)

magnetism, it is his ability to give new twists to familiar words, to say these words in what appears to be the best way they can possibly be said, and to hurl them out as painstakingly, untiringly and persistently as a boy throwing stones at a tin can.

But that is not his great secret. It lies in the contrasts within the man himself. Stanley Jones writes and speaks from his own observations and experiments. So it is no surprise that his next book will be called "The Way to Poise and Power." Some of his friends want him to turn it around to "Power and Poise," since you can run into trouble if you rattle off the words too quickly!

Actually, he feels that poise should come first, because it is an important factor of power. At any rate, the two go together. But Dr. Jones is one of the few men who, with such authority, could write a book on both subjects.

**B**LACKS and whites are nothing new to him. "As a young man I was called to the ministry," he says. Most preachers, to safeguard themselves—and God—from any possible errors in bookkeeping, say, "I *felt* I was called," or "I *believed* I was called." Not Stanley Jones. He *was* called. And looking back upon it from your vantage point, you are inclined to confirm his judgment.

Even then he was in demand as a speaker, and was asked to give a talk in college on Africa and the need of missionary work there. Just before the meeting, he prayed that from this very service someone would go into the mission field. Young Stanley didn't let it go just at that. Down in the corner of that prayer he marked an R.S.V.P. Gideon called that sort of glorious foolhardiness "putting out a fleece"; you call it "sticking your neck out."

Stanley went into his meeting, and on the basis of his praying that such a thing would happen, announced it as a settled fact. From that very meeting, God was going to send someone into missions. *Voila!*

The young preacher found it necessary then—and a good many times since—to become the answer to his own prayer! Somehow the wires got crossed and in 1907 India was the gainer instead of Africa. It is India that has produced the E. Stanley Jones we know. Out of his experiences there came his "The Christ of the Indian Road," which has sold nearly a million copies and has been translated into more than twenty languages.

It was India that asked questions so embarrassing that Dr. Jones decided he must divide his time half-and-half, between India and America. "Both countries are great mission fields," he says with an aplomb that stabs.



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It was India which made him an apostle of church union. The story is a minor classic by now. The *Ezhevas*, an intelligent low caste, weighed Buddhism, Mohammedanism, and Christianity. After debating their respective merits so thoroughly that it took them years, they decided to adopt the Christian faith. Then a lawyer arose and posed this question: "You have decided to adopt Christianity; may I ask, which Christianity? If you live in this section of the country, you will be Church of England; in that, Lutheran; in that, Methodist; and so on down the list. Now you are at least united as a caste. Then, you will be divided as denominations."

These 800,000 Hindus stayed out of the Christian fold. It was church unity which kept them out.

"Twelve years ago in India," Dr. Jones takes up the story, "I was walking across a veranda. Suddenly, an idea for church union flashed into my mind. It did not come piecemeal—it was *there*, full-blown." It was so logical, so possible, that it was strange no one had thought of it before. Dr. Jones called it the Federal Union plan, when he spoke of it at all. The time did not seem to be ripe in 1935 for a great deal of talk about church union. The men who are currently accepted as prophets are not those who dream dreams and see visions of what is to happen a millennium away, but the men who can put into words what most people have been thinking and have not been able to say so neatly.

Today, Dr. Jones feels that the time is ripe. He has begun to talk Federal Union. A good many church people are getting excited about it. An association has been formed to promote it. (Association for A United Church of America, P. O. Box 1506, Boston 4.) A crusade has been held to sound out the country; John Q. Churchgoer has nodded his approval.

Federal Union would be to the churches much what it has been to our United States. Denominations would not lose their identity. Instead of being called "denominations" or "brotherhoods," they would be called "branches" of the United Church of Christ in America. The appealing feature of the plan is that there would be no leveling down to common ground, as is required by the usual merger plans. "Let the conservatives bring their conservatism, and the liberals their liberalism," Dr. Jones urges. "We need both. If we were all conservatives, we would dry up; if we were all liberals, we would bust up."

Dr. Jones makes a good case for Federal Union. "We don't try to make Texas into Massachusetts, do we? And I can sing 'Maryland, My Maryland,' can't I, if I sing 'My Country, 'Tis of Thee' a little louder?"

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ing his jet-propulsion into high gear, he points out, "In America, it used to be 'united States'—small 'u' and big 'S'. Now it's the 'United states'—big 'U' and little 's'."

Over the branches there would be a General Assembly, the sovereign body made up of delegates from all branches. In public relations, evangelism, missions, education and related areas, the General Assembly would act authoritatively. Perhaps there would be two houses of the Assembly; one formed by equal representation, and one by proportional representation. Branches would retain "states rights." Each nation would develop a similar set-up, with over all a World Assembly. Union by merger could continue, if branches wished. There would be that many fewer branches. The peculiar genius of each denomination or branch would tend to be preserved and made available to all, through Federal Union.

The Union would be a union of diversity, not of uniformity. The very diversity of the branches makes a symmetrical whole," Dr. Jones emphasizes in his vivid dictation.

Thirty cities were hosts to the crusade for a united church, with special attention given to the Federal Union plan. The crusade went out under no official body. It was designed as a straw in the wind, a public-opinion poll: How did the average church member react to Federal Union?

AFTER the crusade was about a week old, a prominent pastor said in a public meeting, "Put this up to the people of the church, and ninety percent of them will vote for Federal Union now."

It seemed to Stanley Jones that the speaker was laying it on a bit thick. But when he suggested as much to a group of 500 pastors and picked laymen in Seattle, a young minister arose and said, "I'd like to take a poll of the people here: All who would accept and enter a Federal Union now, will you stand with me?"

With the exception of two or three, the entire audience arose.

In a Chicago ministers' meeting of 500, a preacher asked if they might not vote on the proposal. They decided to vote. By rising, 490 favored it. That's nothing less than a landslide! Give a political party a victory half that big and they'd consider it a mandate!

But what about the South? Some folks take their denominationalism pretty seriously down there. In Oklahoma City, the governor opened a meeting of 5,000. A leading pastor, on his own responsibility, asked the audience if they would like to vote for Federal Union. The audience—except for one pastor on the platform and perhaps a dozen people in the auditorium—arose en masse.

At the close of the address in Dallas,



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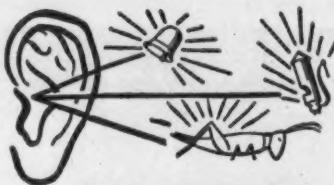
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Texas, a man under the gallery asked if the assembly might not go on the record. The chairman put it to a vote and the whole 3,000 rose to a man. The organ pealed and the audience broke into "Praise God From Whom All Blessings Flow" and "Blest Be The Tie That Binds," while shivers of proud Christian patriotism electrified many a spine.

In Constitution Hall in Washington, when the request was made from the audience that a vote be taken, one hand was raised against it on the negative count. All the rest were for Federal Union.

In Riverside Church, New York, a motion was made, seconded from the floor, and a vote was taken. Two girls arose when the negative was put; the rest were in favor. An audience in Boston's Trinity Church favored Federal Union with one opposing vote.

All this is grassroots. Union is in the air. It's not the idea of E. Stanley Jones, he insists. He didn't invent it. Federal Union is the contribution of the American people to government. He believes it can work in the churches too. An increasing torrent of "Ayes!" are backing him up.

If we get a United Church—and Dr. Jones thinks we will in five years or ten at the outside—you can mark it down that he'll say, "It is a product of the times." That's what he says now about India's freedom. It wasn't so long ago that the British denied him a visa because he hit imperialism wherever he found it. He has since received a letter of thanks from the Parliamentary Commission (which recommended Indian independence) for his efforts on behalf of his adopted land. He likes to give the impression that he did nothing any red-blooded American missionary wouldn't have done.

The history books, though, show that people produce times. People like E. Stanley Jones and others who have the gumption to make a start on answering their own prayers.

"What would you say is your personal success secret?" I asked him, as I got up to leave his hotel room. "Everyone likes to read success secrets."

"There are two," Dr. Jones told me. "First, I keep up my prayer life. You've got to keep your spiritual resources intact. Second, I always have a task that I can't do. This throws me back on God."

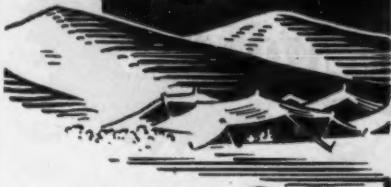
• • •

It struck me that Dr. Jones has provided himself with the makings for a very successful time of it. When he takes on the unifying of the Christian churches of America, he's got himself a fairly rugged assignment.

I remembered Jesus praying "that they may all be one"—the prayer Eli Stanley Jones is trying to help answer. My guess was that he's on the winning team.

THE END

## IN THE TENTS OF SHEM . . .



"God shall enlarge Japheth, and he shall dwell in the tents of Shem." Gen. 9:27.

Thus did God lay out world destinies at the beginning of the history of mankind. The sons of Japheth, the Caucasian races, were destined to be greatest in number throughout the world. But great as were the sons of Japheth, God ruled that they would find Him, His inspiration, His illumination and yes, His salvation, *in the Tents of Shem*.

In other words, Israel has been and will be the one people through whom has come knowledge of eternal life and sins forgiven. All this is by means of the One whose goings are from eternity to eternity, and Who chose to make His first advent to the earth through the medium of a Jewish maiden in the humble environs of a stable in an obscure Jewish village.

God has said there will never be a converted world until there is a converted Jewish nation. It is a tragedy that the Church of the Lord Jesus Christ has been blinded for 1900 years to this basic Scripture teaching. (Psalm 67 says, "God shall bless us (Israel) and all the ends of the world shall fear Him".)

In His talk with the woman of Samaria, the Lord reminded her of the truth the Gentile world needs desperately to know. He said: "Salvation is of the Jews", which means, once more, that you who read these lines are living *in the Tents of Shem*. When the scroll of world destiny is unrolled it will still be found that millennial blessings will emanate from the "Tents of Shem".

So, dear reader, you are living in the tents of Shem! HAVE YOU PAID YOUR RENT? What about starting to do so now? Using the coupon below may prove an admission ticket to one of the most happy experiences of your life.

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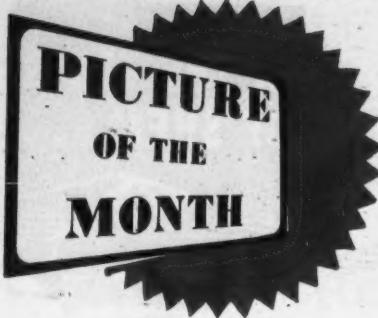
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Film Reviews and Ratings by the  
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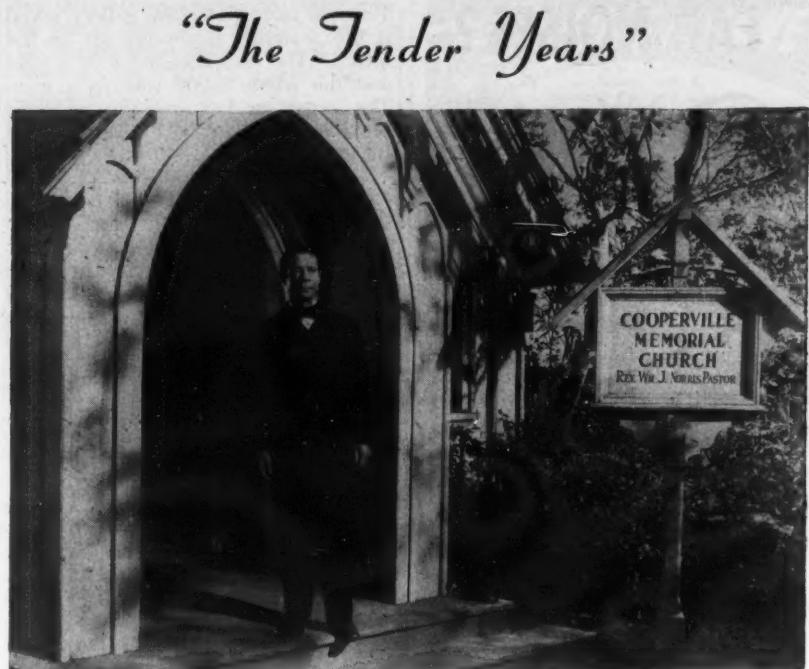
FOR many a moon, it seems, we have been lamenting in these columns and elsewhere the seeming inability (or unwillingness) on the part of Hollywood to devote its skills to the characterization of a Protestant minister which is not a caricature.

With the too occasional exception of such pictures as "One Foot in Heaven"—and that goes a long way back!—there has been such a dearth of dominies in leading roles as to raise the suspicion that a plot must be afoot to keep the preachers out. It has seemed too consistent to be accidental. Whenever a drama with a religious background is used—and there have been several good ones in recent years—almost invariably the hero has turned out to be a Catholic priest. Not that we have anything against seeing our Roman brethren well depicted. (We have cheered heartily for such films as "The Bells of St. Mary's," "Going My Way" and "The Keys of the Kingdom.") It is just that in a land predominantly Protestant, it seems a bit out of balance to have religious pictures go Catholic by ten to one. And, whether Hollywood realizes it or not, that unbalance has made a great many Protestants good and mad.

In the face of "The Tender Years," produced by Twentieth Century-Fox, we take it all back. This studio has proved that it can be done, and done well. We sincerely hope that the public's reception of this film will be such as to encourage repetition of the effort, on the part of all studios, to find real drama and inspiring story material in Protestantism.

But lest any leap to the conclusion that this factor was solely responsible for "The Tender Years" being chosen as our Picture of the Month, let us hasten to assert that such is not the case. This film, an original screenplay done by Jack Jungmeyer, Jr., stands on its own very excellent story merits.

It treats of a country minister, his young son and a grievously mistreated dog they shelter back in the late 1870's, before the brutal "sport" of dog-fighting was outlawed. Skillfully wrought into the story



*As the pastor of a small-town community church, Joe E. Brown gives his role great dignity and sincerity. The one-time comedian proves his versatility.*

is the inspiring drama of a boy's love for a dog and a father's understanding guidance of his son in distinguishing between right and wrong.

As the pastor of a small-town community church, Joe E. Brown gives his role great dignity and sincerity, showing how the church can play an important part for the good of the community in particular and human welfare in general. The role of the son is ably played by 12-year-old Richard Lyon, son of Bebe Daniels and Ben Lyon. And the dog is superb.

The scenes showing the cruelty to dogs, necessary to the plot and approved by the S. P. C. A. for the sake of the moral they impart, may be a bit too tense for very young children. But this film is otherwise unhesitatingly recommended for the entire family.

## OTHER CURRENT FILMS

### Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;  
C—Children under 12.

**ERROR'S NOTE:** Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

**THE SENATOR WAS INDISCREET** (*Universal-International*). "United States Senator Melvin G. Ashton" (William Powell) has presidential aspirations, shared by "Mama" but not by his party. By threatening to make known the contents of a detailed and annotated diary he has kept during his political career, the Senator finally obtains the backing of the party's boss and he launches his campaign for

the Presidency amid much "ballyhoo." A tremendous boomerang is effected by the disappearance of the elusive diary and "Mama" does not move to the White House as she had planned. This picture is "tops" in light comedy, some of which is broad, most of it is very subtle. Exaggeration is, of course, used in a high degree. And there may be some persons who will question the wisdom of burlesqueing the Congress in these times. But the moral may well be drawn that, if we want to avoid having such persons in high office, we must be informed and active voters.

**A, Y**

**T-MEN** (*Eagle-Lion Films*). With documentary precision, this well-plotted film depicts the work of Treasury Men in bringing counterfeitors to justice. The acting is excellent; the highly dramatic story sheds valuable light on the skill and thoroughness of our T-Men.

**A, Y**

**DREAM GIRL** (*Paramount*). The story of a girl (Betty Hutton) who lives largely in a dream world—and finds it more strenuous than the world of reality. Dramatic and humorous in turn, this is good entertainment. And, if the audience is so inclined, there are some good ethical conclusions to be drawn.

**A, Y**

**A WOMAN'S VENGEANCE** (*Universal-International*). The contention that "hell hath no fury like a woman scorned" is well sustained in this story of jealousy and unreciprocated affection, and the evils that follow in their train. Emotions are in constant conflict and tension is kept at high pitch.

**A**

**SLEEP MY LOVE** (*United Artists*). A sinister psychological drama on a thoroughly unpleasant theme—that of a husband

attempting to rid himself of his wife, to get her money and to free himself to marry again. The use of hypnosis and drugs to provoke terror and unsettle the mind cannot be condoned, even when the purpose is to expose evil. The whole film is "bad medicine." **A**

**THE LITTLE BALLERINA** (GB *Instructional Films; Universal-International release*). A British film designed to show the strenuous road a girl must travel to become a ballerina. In a simple plot, humor and drama are intermingled; good family relations are foremost; artistic values high. **A, Y, C**

**HIGH WALL** (MGM). Tensely gripping murder mystery in which the criminal is eventually discovered after an innocent and mentally sick veteran undergoes skilled treatment by a friendly woman psychiatrist. There are informative insights on methods used to treat the mentally ill. The use of darkness, rain and storm adds somberness to a picture already heavy with gloomy overtones. **A**

**MY WILD IRISH ROSE** (Warner). The life and career of Chauncey Olcott, popular Irish tenor of bygone days, is acted and sung with much gusto by Dennis Morgan and embellished with some apocryphal details related to his friendship with Lillian Russell (Andrea King). In vivid technicolor, this may offer some nostalgic enjoyment for lovers of Irish ballads, minstrel shows and gaudy spectacles common at the beginning of the century. The humor is occasionally heavy; the sentimentality often sticky. **A, Y, C**

**THE PRINCE OF THIEVES** (Columbia). An entertaining story about Robin Hood, done in beautiful color and true "noble knight and damsel in distress" style. The youngsters will love it. **A, Y, C**

**THE FLAME** (Republic). An unsavory melodrama which nevertheless has some sound spiritual values. In this unlikely

quarter, for instance, may be found emphasized (1) the idea that human life cannot be bartered for material gains, and (2) that only a marriage based on complete mutual confidence will last. Moreover, a Protestant marriage ceremony is, for a change, given the respect and dignity it deserves. **A, Y**

**ALBUQUERQUE** (Paramount). A rugged western in bright Technicolor, featuring the traditional struggle between right and wrong—and on an immense scale. Excellent for addicts of this type of film. **A, Y**

**BILL AND COO** (Republic). Training birds to act like human beings may be quite a feat. But, even in Technicolor, with an ideological slant and some humor added, adults will join the children in yawning before this hour-long film is done. **A, Y, C**

**THE SECRET BEYOND THE DOOR** (Universal-International). Another in the series of psycho-probing films so common lately. Though the story idea is well-grounded and the acting consistently good, there is nothing here to "lift the spirit" but much to depress it. **A**

**I WALK ALONE** (Paramount). Underworld characters cheating and murdering amid lavish night-club backgrounds. Sordid and unpleasant, with scarcely a redeeming feature. **A**

**UNDER COLORADO SKIES** (Republic). Routine western, with routine acting; Monte Hale pretending to be a member of a bank-robbing gang in order to trap the guilty and clear himself of false accusation. **A, Y, C**

**WOMAN FROM TANGIERS** (Columbia). Underworld melodrama in realistic North African settings. Unsavory characters indulging in theft and violence achieve a measure of suspense and intrigue neither edifying nor entertaining. **A, Y**



**Mrs. Jesse M. Bader**, chairman of The Protestant Motion Picture Council, presents the Council's plaque for the "Picture of the Year" to **J. Robert Rubin**, vice president of Loew's Inc. Mr. Rubin accepted the plaque on behalf of MGM, producers of "The Yearling" which won the coveted award, as determined by a poll of "Christian Herald" readers. Far right is **Dr. Daniel A. Poling**; third from the right is **Eric A. Johnston**, president of the Motion Picture Association of America.

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### MAN OF DISTINCTION

(Continued from page 24)

incident, related by Ray Cunningham of the State College "Y," delineate Jim Davis' character and interests as nothing else can:

"You know he has only one arm," Cunningham commented. "But do you know how he lost the other? He'll tell you he just got careless and let it get tangled in a mechanical corn-picker. The fact is, he was harvesting a sick neighbor's crop when it happened. The arm was torn off at the shoulder, his clothes were ripped from his body, and he was badly battered about the face as well. Alone in the field, he applied a tourniquet, picked himself up from the ground and managed to stagger to the farmhouse for help.

"At the hospital he was put under ether for the operation. I heard about the accident and rushed to the hospital, arriving just as they wheeled him into his room. His wife and I were at his bedside when he came out from under the anesthetic. His face was bloated with bandages, but when his eyes focused on me he gestured with his one remaining arm to bring me closer.

"Say, I'm glad to see you, Ray," he whispered. "You know, ether is great stuff; gives your subconscious mind a chance to do your problems for you. While the stuff had me under, I got a great idea as to how we can help that youngster you sent to me the other day [mentioning the name of a boy who was fast becoming delinquent]. Nettie and I—that is, if she approves, and you know Nettie!—are going to take him into our home, send him to school, and give him the kind of chance he never had. How do you like that as a contribution from the subconscious?"

"Mind you, not a word or a thought about the terrible accident he had experienced or the handicaps he himself would face from there on!"

"That idea from the subconscious" was put into effect as soon as he got home—and the youngster, once on the borderline of delinquency, is today the principal of a high school in the next county!"

That is only one of a host of good deeds—done without fanfare, most of them not so dramatic but all typical of the man—such as his neighbors will tell you Jim Davis has been doing quietly for many years.

The high standing of his little country school, the humming prosperity within his church, and the moral condition of his community all attest that the people out there knew what they were doing when they chose James H. Davis for their outstanding Christian citizen.

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THE END

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my mind regarding the problem.

It is important to think of the minister as a scientific person to whom one can talk as freely and as confidentially as with a doctor. His true position in the community can be called that of a scientist of the spiritual life, especially trained for his particular function. Do not overly emphasize the sacred or pious character of his calling. Do not be embarrassed to frankly tell him everything. He has heard of and probably has dealt with every problem and every sin that you may mention.

People say, "I always keep my troubles to myself." This is usually said with the assumption that such an attitude will be commended. Being close-mouthed about trouble is frequently considered very long-suffering and strong. Under certain circumstances it is commendable and under still other circumstances it is heroic, even inspiring.

But the policy of keeping your troubles to yourself can be dangerous. There is a sense in which the human personality must have release from itself. A person cannot forever bottle up within himself the guilt, the problems and the adversity which have affected him. To use a crude phrase, it is advisable to get some things "off your chest." Perhaps the word "chest" in this common saying is wisely used because it would seem to have reference to the heart. The heart has been traditionally considered the center of emotional life.

Inner release is a necessity faced by every human being. The heart must be relieved. It is a dangerous policy to carry things too long, else they turn inward upon you. So don't keep your troubles to yourself. Get them straightened out by someone who knows the art and is skilled in counseling.

Sin, or a sense of guilt, has a peculiarly damaging effect on the personality. It may be best described as a wound. Guilt cuts deeply into the emotional and spiritual nature. Guilt is an unclean wound. Sorrow, for example, is a clean wound. It pains deeply; but, being clean, the wound heals according to the process of nature. A clean wound in the flesh heals over its wound, but the effect of guilt or sin is quite another matter. Guilt festers and becomes an infection center.

This particular generation does not seem to like to admit the fact of sin. Some people have gone so far as to say that sin does not exist, but saying so does not make it so. In my opinion one of the profound causes for the nervous tension of this era is that it does not recognize and properly deal with the suppuration of guilt long lodged in human minds.

Yes, it is indeed strange and sinister, this sense of guilt. You think it won't make any difference, and so you take it into your system and presently it be-

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gins to throw off what amounts to a "poison." Of course, this isn't an actual physical poison but poison is the best word I can think of to describe the unhealthy and deteriorating secretions that flow from a sense of guilt.

It has been well established that nervousness or anger or hate can stimulate secretions in the body and disturb the proper functioning of the physical system. Guilt can affect human beings in a similar fashion. Prominent physicians have proven the theory that hate and resentment cause definite physical trouble. You simply cannot allow the poison of guilt to remain in your mind and at the same time be happy and efficient.

In dealing with guilt, the counselor often encounters the strange difficulty that while an individual may feel that he has received the forgiveness of God, he is unable to forgive himself. This is largely due to the fact that the mind has become conditioned to the presence of the guilt complex. There is a curious reluctance in the human mind to let go of guilt no matter how unpleasant. Strange indeed is the mind. It wants to be delivered and yet frequently will not take deliverance when it comes.

A little, white-haired old lady came to see me. She was obviously under great distress. As the series of interviews progressed, I found myself more and more drawn to the conclusion that it was a guilt case. It seemed unlikely in view of the gentleness and beauty of her personality, yet I realized that a competent physician of the soul must explore every possibility. Therefore, with exceeding diffidence I raised the question whether in her experience she had acquired a sense of guilt, whether she had committed a sin—or, what is more subtle, whether she thought she had done so.

It turned out that the last was the answer to the problem. She related that as a young girl of about eighteen years of age she had been very much in love. She had been raised in a strict Christian home and her ideals of personal conduct and personal purity were very high. The young man with whom she was in love was a bit more flexible in his morality and it seems that they verged on the commission of a sex sin. His insistence to yield to his false moral reasoning was considerable. She assured me however that she did not yield to him; but, she said, "Here is the terrible thing about it—I desired to do so. It was only after the most awful battle with myself that I was able to resist it."

Now, she said, "I read in the Bible that 'whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' So I saw at once my guilt. I had not performed this act, but it had been my desire; therefore, I was just as guilty as if I had done so. All my life long," she

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concluded, "I have lived a clean, righteous life, but in this I sinned and it has haunted me and I know that when I die I will be damned."

I pointed out to her that we cannot govern the thoughts that come into our minds. In the words of an old saying, "You cannot keep the birds from flying over your head, but you can keep them from building nests in your hair." I explained that actually what she had done was to achieve a great moral and spiritual victory. I told her that she had met the enemy on the battlefield of her life and after a terrible battle had destroyed him and that rather than condemn herself she should thank God that she had the inner strength to win this struggle. But it was to no avail. The idea of guilt so long held could not be easily dissipated.

Finally I did something which is perhaps not regular in Protestant practice, but it was effective. I asked her to remove her hat and I had her kneel at the altar of the church. Standing behind the altar, I said to her, "You recognize me, do you not, as a minister of the Church?"

She said, "Yes."

"As a minister of the Church, do I stand as a human representative to you of God?"

"Yes," she said, "you do."

"Do you believe that God will forgive you of any wrong and take the burden of any guilt off your mind, and do you now confess your wrongdoing and trust in Jesus Christ as your Saviour?"

"Yes," she said, "I sincerely believe, and I do put my faith in Christ."

I then laid my hand upon her head. I was touched by this and I can yet remember my hand resting upon her snowy white hair. She was at least seventy-five years old, perhaps as good a woman as ever walked the earth, a saint though she did not know it. I then said to her, "In the name of Jesus Christ, who alone can forgive sins, I declare that by His power you are forgiven for any wrong. Go and sin no more."

After a moment or two of quiet prayer, she stood up and looked at me. I have often seen glory on human faces but never more resplendent than that on her face. "I feel so happy. I think it is gone," she said simply.

She lived for four years after that and several times she said to me, "Why didn't I go to somebody long years ago and have that thing taken away?"

She learned the value of not keeping her troubles to herself. She found that anyone can be released from his troubles.

THE END

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**CAPTAIN McCLOSKEY***(Continued from page 33)*

Several times it seemed that another hand might terminate the entries with: "K. I. A., McCloskey, John J.," but he was lucky, won eight battle stars, two beachhead arrows, a Presidential unit citation and three decorations including the Purple Heart with two clusters.

He returned to the University of Virginia to complete his education. The hospital there discovered three undetected cracked vertebrae, so not until July 1946 could he start upon his self-chosen mission—to seek the dead boys' homes and tell their stories. His motives were kindly, but he was apprehensive: wishing only to assuage painful uncertainty, might he evoke more painful memories?

**T**HE captain wondered about this as he walked, limping slightly, between fields of green Nebraska corn to the rose-trellised porch of the gray, clapboarded farmhouse. A front window framed a small flag bearing a gold star. He gently twisted the old-fashioned bell handle. A plump, gray-haired woman appeared.

"I'm Captain John J. McCloskey, lately commanding the Third Reconnaissance Troop," said the young man. "I've come to tell you about your son, Corporal Bill Johnson."

"You knew Bill?" she asked eagerly. "That's wonderful! You can tell us so much! Come in! Lunch is on the stove now, and Bill's father will be here shortly."

She retired to the kitchen after ushering the captain into an immaculate parlor. All about were pictures of Bill in groups, classes, teams and alone in uniform. He had been their only son, the image of the big, rangy man with the weather-beaten face who was soon extending an iron-hard hand. At table, husband and wife spoke scarcely a word until the meal was finished. Then they ushered McCloskey into the parlor, Mrs. Johnson bringing two shoe boxes filled with letters and photographs.

"Here's Bill after his first hunting trip," she said, showing a snapshot of a gangling lad holding a light gun. "He was always with the dogs, seeing what went on up front."

"Just like him," rejoined the captain. "He started as a jeep driver but volunteered for machine gunner and then scout. Our 'Recon' Troop drove our jeeps, half-tracks, and armored cars ahead of the Third Division, which did more fighting, suffered heavier losses, than any other division in the entire army. We were their eyes and ears. Our scouts were the front of the front, climbing hills, crawling around road curves, to discover what was ahead. Bill sensed many Nazi traps and road blocks."

Bill's mother gazed at her boy's pic-

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ture. "How," she asked, "did he die?"

"Up ahead of us all," said the captain. "Scouting the enemy position just outside Rome. A hidden machine gun fired suddenly. We replied immediately, but when I reached Bill he was dead. Killed instantly."

Bill's mother twisted and untwisted her handkerchief, but shed no tear. His father stared at the floor, then muttered: "I'll show you around the farm."

The men inspected corn cribs and barn, discussing crops, tractors, anything but Bill.

Then his father said: "Bring in your bag and stay the night."

He took the captain to Bill's room, full of souvenirs a boy just out of high school would treasure. Sitting on Bill's bed, the captain recalled the sorrowful faces.

"Should I have come?" he asked himself. "Or had I only reopened wounds that were healing?"

Dinner showed he had unloosed happy memories of Bill; his barely being on time at meals, his favorite food. The three were finishing the dishes, Mr. Johnson saying a young fellow around the house seemed natural, when a clear voice called, "Hi!" and in came a slim, blonde girl.

"This is Jean," said Mrs. Johnson. The captain had censored many letters Bill had written her and knew they had long planned marriage. Jean asked innumerable questions about Bill's army life: his fighting, his friends, and how regularly he got her letters. So did others who soon arrived, summoned by telephone: Bill's best pal from down the road, his high-school baseball captain, other ex-GI's. All evening they talked of Bill at home and at war.

\* \* \*

Next morning just before leaving, Captain McCloskey asked the Johnsons frankly, "Have I made it harder for you? Will I make it harder for others if I go on?"

"No," said the father. "All the personal things—to get them first-hand from a friend of his is so much better than to guess and wonder as we have. And most of all it helps to know how he died."

Bill's mother put her arms about the captain's neck and kissed him.

"The others will feel that way too," she said. "God bless you."

**G**REATLY ENCOURAGED, Captain McCloskey drove off upon a journey of compassion that lasted four months, covered 10,000 miles and twenty-six states, consumed his \$1,200 savings. Guided by his notebook and town clerks or postmasters, he visited fifty homes of varying circumstances. In composite they repeated his experience at the Nebraska farmhouse: pictures, letters, family albums, meetings with friends, relatives, ex-fiancées often still wearing engagement rings.

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"We'd have had a wonderful life together," said one. But not a fiancée nor a widow wept. Some showed pictures of themselves, returned with the soldier's effects, asking:

"Did he look at this often?"

Always McCloskey answered truthfully, "Yes."

His mission became an emotional experience, both wide and deep. He rejoiced at the relieved expressions, at the gratitude for being told even what sort of day it had been when their loved one had died.

One quiet evening in a Minnesota village he told two old people that their son, long reported missing, had been killed in gallant action. A small, wiry lad whose high voice was always wisecracking, he had been the troop's jester and morale builder.

"So he was at home," said his parents. "He was the youngest of three boys and had to assert himself. We're glad to know. It's been hard for us to act normal and keep quiet under the uncertainty. It'll be easier now."

In central California the captain told Tom Swift's parents of visiting him in the hospital where Tom knew he would die. He had said, "Look out for my gadgets and my rabbits." He was always tinkering: making a stove of a tin can, a cage for two rabbits out of a ration box. The outfit looked out for the rabbits so well there were forty before they moved from Anzio. At home Tom had rigged an alarm clock to close the window, turn on the radiator, do everything in the morning but dress him. And animals—he had loved them! Tom's parents were glad to know he had, to the end.

But Jake's father wasn't glad about anything at first. He was a prominent lawyer at a Nebraska county seat. In his prosperous home he informed McCloskey that the war had been badly conducted. Why, he cross-examined, had the captain ordered the boy to his death?

"I didn't order him," said McCloskey. "Against orders he dashed ahead into an ambush. He was always trying to win the war singlehanded."

"I might have known it," conceded his father reluctantly, but not without pride. "He was hotheaded, always in trouble. But he was a fighter, eh?"

"He even fought M. P.'s," replied the captain, "when there were no Germans to fight. But, save for rashness, he was an excellent soldier."

Jake's mother had sat listening, at first silent, but gradually enkindled as by an inner warmth. Now she raised a radiant face to her husband.

"I knew it," she declared. "He wasn't a bad boy. I knew it."

Smiling tenderly, the father put his arms about her. So the captain left them.

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comfortable apartment in a Chicago suburb; also his greatest surprise. Before him sat the father and mother of one of the stoutest fighting men in the outfit. "The gunner's" 37mm cannon, trained by his steady nerves and sharp eyes, had destroyed many Nazi anti-tank guns until the one that, firing first, exploded his armored car in flame and smoke. The parents interrupted McCloskey's story.

"We're stunned, mystified," they protested. "First came the notice, 'Killed in action.' Now, what you say. But we believed he had never fought nor ever was in danger! He wrote us so, often."

From one of his letters they read: "There's plenty fighting up front, but I'm hanging around the rear area, safe. Pretty soft! Here are the movies I've seen lately . . ."

"He got those names from *Stars and Stripes!*" vowed the captain. "He was almost constantly in action for two years; won five battle stars. He was trying to save you worry."

The shocked incredulity left their faces.

"That's the way he was," said his father quietly. "He helped his mother in the kitchen, ran errands, was always broke lending other people money."

McCloskey had replaced their confusion with pride and happiness.

"YOU'LL STAY a couple of months, won't you?" asked Bud's father, welcoming the captain to his western Colorado ranch. That night he slept in Bud's big room in the well-furnished house. The father took him to Bud's camp cabin, and they fished his favorite streams and talked of "how it was over there." Bud's energetic mother cornered the captain.

"Tell me the truth," she demanded. "Did he make you much trouble?"

So the captain told her. As a trainee, big, grinning Bud had been terrible. His jobs had to be changed often and checked always. In action, they had tried him as a scout. He had led a patrol so bravely that he had won that Silver Star his parents now treasured. Then he had stumbled over a German land mine.

\* \* \*

McCloskey found with admiration that of all the parents he met, none really was embittered.

Two families still pointed to their boys' places at table; not tearfully but in loving remembrance, as near Winslow, Ariz., Johnny Edwards' father showed McCloskey Johnny's "paint horse." Every day since the notice of Johnny's death, from shellfire at Cassino, it had been groomed, led out to exercise, but ridden by no one.

"We keep everything as he left it," his father explained simply. "We like to do it."

He nor any of the others was morbid.

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One mother said frankly she thought it would have been more morbid to change things right away. "He wouldn't want us to," she added. The families were resigned, philosophical and, above all, proud of their boys. That, mostly, was why they kept many things as they had been; why the boys' photographs and souvenirs were in so many of the rooms that had been theirs.

The most moving of these "war rooms" was in the home of the young man who for three years had been McCloskey's closest army friend, modest Dave Waybur. When McCloskey stopped in the doorway he gulped. There, framed on the wall, was the blue-ribbed gold star of the Congressional Medal of Honor. This superlative decoration for gallantry in action at risk of life "above and beyond the call of duty" had been awarded to more men of the Third Division than of any other—thirty-eight. Waybur had received his because, though wounded and afoot, armed only with a submachine gun, he had charged three tanks, wrecked one, routed the others.

It was honest pride that made his parents place in his room everything his war service had meant to him and to them: scrapbooks filled with clippings, pictures of his army friends, his ribbons and not only the Congressional Medal but the Purple Heart and the Silver Star, the latter won by driving a jeep straight into enemy anti-tank positions to see where American tanks could pierce them. Wounded, he had come home and married. The medicos had urged him to stay here, but Waybur had insisted on going back. While trying to rescue a wounded sergeant, he had been killed, just before the war ended.

His father, too, had fought in France—in 1918. He too had the Purple Heart and the Silver Star. A retired fruit packer, he shared with Dave's mother a healthy outdoor life on a ranch near Dutch Flats, Calif., in the High Sierras. They welcomed McCloskey like a son, pressed upon him Dave's gear, stayed up late with him talking about Dave. The captain told them the Third Recon had called Dave "Jungle Jim" because of his daring.

"He was a true friend," said McCloskey with feeling.

"Did he talk about the ranch?" they asked.

"Did he?" the captain responded. "He drove us nuts! He told us about everything from the mailbox to the silos."

"Did he talk much about us?" they asked, like all parents everywhere. And McCloskey replied, "He loved to talk about you all."

That included Dave's young wife and her love for music, McCloskey told the slender girl. She was quiet, not grief-stricken. Like Dave's parents, she

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was reconciled; he had fought to defend his country and its highest ideals.

So did the robust, white-haired man with a slight Scandinavian accent who greeted the captain near his journey's end in a small coastal town near Olympia, Wash. The bungalow was masculine; tall bookcases, hunting prints, fishing tackle. He was a widower. His only son had been cheerful, easy-going "Big Stoop" who wore size 14 shoes and on his massive shoulders carried all three pieces of the heavy mortar he had kept firing till a shell burst too near.

"He deserved his corporal's stripes," said the captain. "He was a very good soldier."

"But not a story-book hero," smiled his father. "Just one American fulfilling his obligation. American democracy has more respect for the rights of man, gives more privileges and more real happiness than any other way of life. But it's like marriage: there is much take and there must be much give. Americans at times must contribute their lives to preserve America's life and influence for good."

He pointed to his naturalization certificate, framed over the fireplace near the Declaration of Independence and the Constitution.

"I've studied American history," he said. "I'm an American by choice. I came here to be an American, and I am the closer to America because my only son has died for our country."

"JUST LISTENING to that man would have made the trip worth while," says McCloskey. "But it was all worth while. It taught me what makes average Americans tick: their love of freedom for themselves and for others; their eagerness to work with the rest of the world for peace. For those I met, isolationism is dead. So are narrowness and prejudice."

The captain returned to South Orange, N. J., remembering the aged parents of that Jewish sergeant, his finest soldier, efficient and courageous—how they had said, "We are glad that if his life was short, it was lived so well. We have found solace in prayer."

McCloskey also remembers how his Jewish radio operator, Sergeant Homer Weiss, his Swedish-Protestant driver, John Johnson, and his Irish-Catholic gunner, Chuck Carey, had lived in the same armored car like brothers, discussing religions and practicing them in daily charity to one another; how Weiss used to waken McCloskey, a Catholic, for early Mass, saying, "It'll do you good, Captain."

He now tells that story to groups of young people, including new soldiers at Camp Dix, N. J., whom he addresses to further the American Brotherhood Movement he has joined.

THE END

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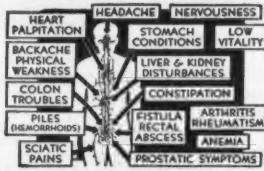
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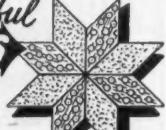
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If backache and leg pains are making you miserable, don't just complain and do nothing about them. Nature may be warning you that your kidneys need attention.

The kidneys are Nature's chief way of taking excess acids and poisonous waste out of the blood. They help most people pass about 3 pints a day.

If the 15 miles of kidney tubes and filters don't work well, poisonous waste matter stays in the blood. These poisons may start nagging backaches, rheumatic pains, leg pains, loss of pep and energy, getting up nights, swelling, puffiness under the eyes, headaches and dizziness. Frequent or scanty passages with smarting and burning sometimes shows there is something wrong with your kidneys or bladder.

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## THE MIRACLE

(Continued from page 32)

you had called him out of his bed to deliver it."

Miss Amy looked blank, and mumbled something about Mrs. Brown must have made a mistake. Perhaps the bill was an old one from some other winter.

Just then John himself happened to come strolling into the office.

"Why, there you are," Jane cried. "You remember me, John . . ."

Miss Amy said quickly, "Do you remember carrying a load of coal to this address at six o'clock in the morning?"

John looked at Jane as if he had never seen her before. Then he turned to his employer. "No ma'am, I ain't remember ever getting up *that* early. Don't sound like ole John to me. Must be somebody else."

Jane was almost weeping now, in the face of this double goodness.

"Oh John, you *do* remember," she said. "You remember how I fell on my knees, and you said, 'Praise God, thank you, Sir,' from your truck. You do remember that?"

He looked at her with his good honest soul in his face. After a minute he

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**Reduce**  
most any part of the body with  
**Spot Reducer**

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I enclose \$5.00. Send the Giant Size Body Massage Cream with my Spot Reducer.

# Back Talk

## A PAGE OF "READER REACTION"

### Other Side of the Amish Story

Mr. Courier, our provocative news commentator, is again in hot water—this time because of his note on the Amish (January issue). His comment, based on news reports, lifted a surprised eyebrow at the Amish action in "miting" a member (which puts him outside the pale, spiritually and economically) for breaking the rule against owning an auto. The Amish cling to the belief that such contraptions are "of the devil." News reports had said the mited member (Yoder, by name) bought the car to transport his sick daughter to the doctor; also that he brought court action to reinstate himself, and that the court ruled in his favor and awarded him \$5,000 damages. The free-swinging Gabriel suggested that the Amish cared not what happened either to the member or his daughter, and asked, "Is this religion?"

Our readers talked back, thus:

Dear Editor:

I am not an Amish, but I certainly feel you have done the Amish Church an injustice. If Mr. Yoder didn't believe in Amish Church practices it was his privilege to withdraw and do as he pleased about buying an automobile. The Amish are a very conscientious group and deserve the good wishes of Christian people.

State Line, Pa.

Rosa V. WEBER

Dear Editor:

We think you owe your readers an apology . . . and if money could settle such a crime against an organized Church, CHRISTIAN HERALD should pay the fine unjustly assessed against the Amish. Otherwise, readers will have to assume that CHRISTIAN HERALD thinks the state has a right to regulate interpretation of Scripture and denominational practices.

Paulding, Ohio

F. J. KECK

Dear Editor:

I am sending you a clipping which gives you the other side of the story of this law suit. I don't believe you know anything of the Amish or you would not have made such a nasty comment.

Mark Center, Ohio

MELVIN CRABER

Dear Editor:

If the editors of CHRISTIAN HERALD would investigate, they would find out how false Gabriel Courier's statements are.

Sugar Creek, Ohio

JOE M. BEACHY

And there were others, all in the same vein. Many sent clippings from papers giving "the other side." Boiled down, it is this: There was more to the case than the purchase of an auto. Yoder had repeatedly shown himself out of harmony with the peace-loving Amish. He has allegedly admitted that he is "a saloon adventurer." He did not have to buy a car to take his daughter to a physician; the Amish have no objection to hiring a taxi in such exigencies, and all residents are at times called upon to help in such an emergency. Yoder is not an Amishman at heart. His action in suing at law, which his Church says is not Scriptural, indicates that he flaunts its teachings. But there is more significance in the court action than meets the eye. If the state has the right to regulate Scriptural interpretation and denominational practices, then there may be an encroachment on religious liberty.

With all of which we agree! Mr. Courier may consider himself properly rebuked for not waiting till all the facts were in.

### Meditations Helped

Dear Editor:

I have been born again, and wanted you to know that your Daily Meditations have been a great help in bringing this about.

Naples, N. Y. MRS. WALTER E. WOOD

### "Where There's Smoke . . ."

Want a recipe for getting mail, hot and indignant, from CHRISTIAN HERALD readers? Try this:

Take a news item on smoking by preachers; mix with brief commentary on an annual conference's recommendation that Methodist dominies be no longer required to sign a pledge of tobacco abstinence; add a dash of approval to the suggestion (being not too careful to stress that what you are recommending is *not* that preachers should smoke but that, since some do, the pledge requirement exudes a flavor of insincerity); let the batch simmer in your columns—and sit back and wait for the concoction to blow up in your face!

It will! Ask Gabriel Courier. We can't begin to print all the letters received since Mr. Courier included the item in the "News" for January. But

just to clear the record—if not Mr. Courier's jammed-up mailbox—let us answer a few of the more extreme cries of distress, tearful inquiries, "say it isn't so" appeals, off-side vilification, and assurances of prayer for Mr. Courier's soul:

No, CHRISTIAN HERALD is *not* in favor of smoking—by ministers or anybody else. No, we have *not* reversed our well-known stand against the tobacco evil.

No, Mr. Courier himself does not smoke; he is not a Southerner (which one reader thought might explain his comment), and he is a Methodist.

But yes, it is probably true that Mr. Courier meets with a higher percentage of smoking parsons than is represented by the national average. We have it from the badgered Mr. Courier that when he said "We're for that" he was voicing a personal assent to the suggestion that the pledge requirement be dropped and the question of the use or non-use of the weed be left to the ministers' consciences. Just as a thousand other questionable things are left to conscience and not made a pledging matter.

Courier's position: If the pledge stands, and one—just one—Methodist parson smokes and is not ejected forthwith from his conference, then the pledge-signing requirement is inconsistent (even hypocritical, as our Mr. C. put it) on the part of a great church. And that one violator might become a tremendous stumbling-block to the young candidates asked to sign something they see is violated with impunity.

At least that's how it seemed to Mr. Courier.

As for us, we have a word of kindly counsel to the Methodist General Conference, convening in Boston this April. It is a word wrought out of experience: "Go slowly, gentlemen, when considering that recommendation from the Virginia Conference! Where there's smoke there's fire—plenty!"

### No Females Allowed

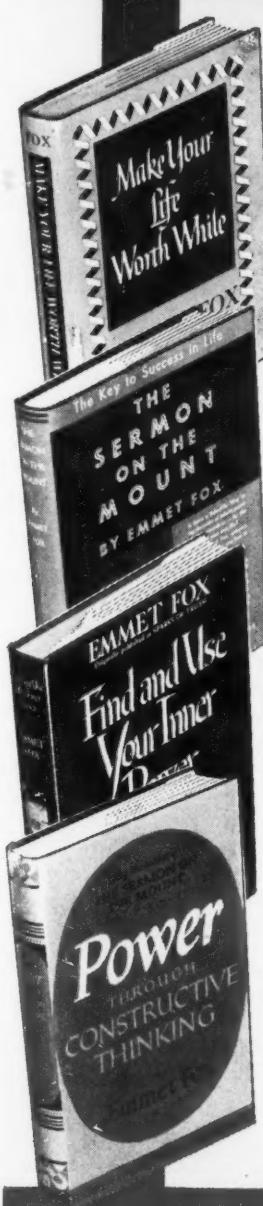
Dear Editor:

In a recent gathering we were reading aloud the article "Six Minutes to Live" (December 1947). It states that the subject's daughter, "a nurse, went down with the carrier U.S.S. Lexington." I have been a sailor for nine years, and have never seen a female nurse aboard a carrier. Moreover, I was aboard the Lexington in the Battle of the Coral Sea. What goes?

JUST A READER

We do—to the doghouse, and thence to Author Gibson to demand how in the name of the U.S.N. he got his ships so mixed! "Just a Reader" is right. The Navy records list no loss of female life aboard the Lex.

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